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ABSTRACT

Intended to provide interested persons, researchers, and educators with information about "la mujer Chicana", this annotated bibliography cites 320 materials published between 1916 and 1975, with the majority being between 1960 and 1975. The 12 sections cover the following subject areas: Chicana publications; Chicana feminism and "el movimiento"; education; health--birth control, folk medicine, mental health, and health in general; history; labor/employment; culture; the family; machismo; politics; social issues--child care, prison, rape, religion, sex-role stereotyping, welfare, and youth related; and "Third World Women". Entries in the section on Chicana publications fall under two categories: publications initiated and produced by mujeres, and special editions of existing Chicano periodicals or journals. Among the topics covered are the problems Chicanas face in education; historical events which occurred before 1960, primarily concerning Mexicanas and Latinas; Chicana involvement in literature and the arts; political activities of Chicanas; problems in attaining equality in employment; and Chicana involvement in boycotts and strikes. Many of the sources are cross-referenced under a second subject area. Entries are consecutively numbered and the cross-referenced annotation refers the reader to another number in the bibliography. In order to facilitate the acquisition of the materials not easily located in most libraries, a list of addresses for their source is appended. (NQ)

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LA MUJER CHICANA

AN ANNOTATED BIBLIOGRAPHY

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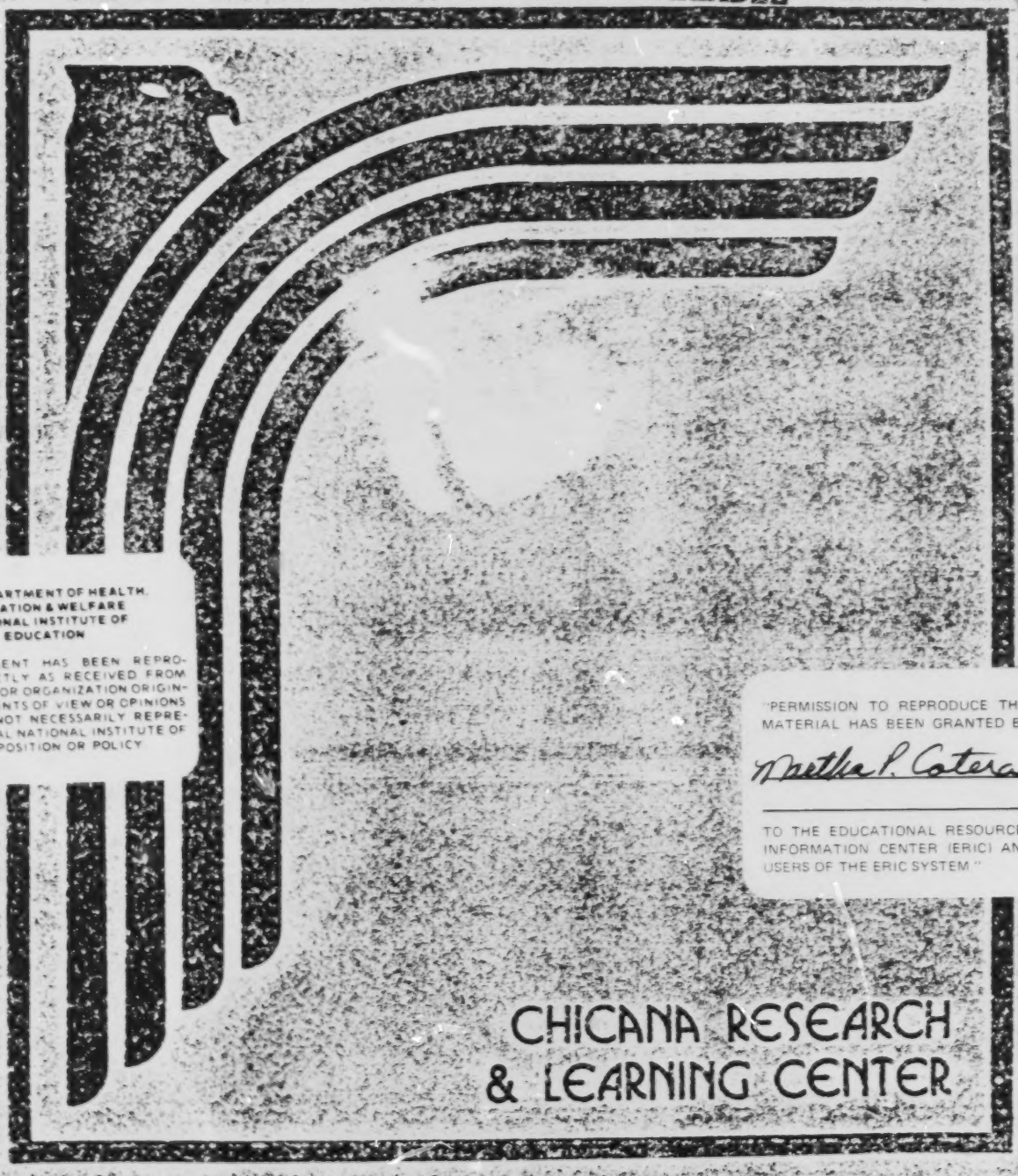

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INTRODUCTION

Purpose

La Mujer Chicana: An Annotated Bibliography is the result of the research activities of the Chicana Research and Learning Center. As a preliminary step in the development of research projects to examine the realities of being Chicana, the Chicana Center undertook an information and literature survey. The need for the survey had been demonstrated by the tremendous number of requests for information concerning Chicanas as well as by the efforts of Chicanas themselves in the establishment of *Estudios Femeniles** in Chicano Studies programs throughout the campuses of this nation. The intent of this *Bibliography* then is two-fold: to provide information sources to those who are interested in reading about or researching *la mujer Chicana*, and to serve as a classroom guide for those who are involved in Chicana Studies.**

La Mujer Chicana: An Annotated Bibliography is the first attempt by Chicanas to compile information in a comprehensive manner for classroom use. This is an effort which is most essential in the development of a concrete research base. The *Bibliography* is therefore viewed as a positive step in the documentation of the Chicana experience. It should be noted, however, that this documentation phase is still not complete and is a continuous process as witnessed by the fact that new sources are constantly being located.

History and Procedure

With the inception of the Chicana Research and Learning Center in 1973, the attempt began to fill the information void concerning Chicanas and to rectify the stereotypes developed about Chicanas. This was the first step in the *Bibliography* although the idea had not been formalized. As more Chicanas became involved with the Chicana Center and as the need became more evident, the concept of the *Bibliography* began to become more of a reality. During the summer of 1974, several Chicanas were assigned specific tasks thus beginning the initial stage of the *Bibliography*. During the summer of 1975, these activities escalated and the decision was reached to begin the final stages towards publication of *La Mujer Chicana: An Annotated Bibliography*.

As more and more sources were annotated during this time, certain patterns began to emerge concerning the subject areas of the collected materials. These patterns were considered mainly in terms of the major topic or these of these sources. The sources were then organized and reorganized

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**Estudios Femeniles* (Women's Studies) as it applies to Chicanas is generally known as Chicana Studies.

***An appendix is included which lists addresses of sources which might be difficult to obtain.

into different sections denoting subject areas until the decision was reached that the final product would be as useful as possible to interested persons, researchers and educators. However, it was found that many sources could be categorized into more than one subject area. For this reason many of the sources are cross referenced under a second subject area. Entries are consecutively numbered and the cross-referenced annotation will simply refer the reader to another number in the *Bibliography*. For example, if the main topic of a study is *machismo* and *la familia Chicana*, the study is annotated under the subject area of *"La Familia"* since this section is listed before *"Machismo"* in the Table of Contents; the study is then cross referenced under *"Machismo"* and the annotation number under *"La Familia"* is cited. It should be noted, however, that this was done only when the decision was reached that this process would be valuable to the reader in terms of research or classroom use.

Content

La Mujer Chicana: An Annotated Bibliography begins with a section entitled "Chicana Publications." The entries in this section fall under two categories, publications initiated and produced by *mujeres* and special editions of existing Chicano periodicals or journals. The majority of the publications fall under the former category and represent a major portion of the documentation which has been produced by Chicanas concerning Chicanas. The latter category represents the earliest efforts to focus on the issues of *la mujer Chicana* in a concentrated manner, the survey indicating that these activities began in 1971. In annotating these publications an attempt was made to provide as much information as possible concerning the content of these documents. For this reason, when a publication contains articles which have been annotated under different sections in the *Bibliography*, a list is provided and the annotation number is cited. Due to space limitations, however, not every entry of each publication was annotated.

The second section, "Chicana Feminism *y El Movimiento*" represents the largest subject area in the *Bibliography*. The majority of the sources in this section are articles which have appeared in Chicana or Chicano publications. The earliest source is dated 1970; however, during the course of the survey several sources were found which were dated in the late sixties but citations were never located. Thus, it was found that the efforts of Chicanas to define in writing their role in the Chicano Movement and their thoughts as *mujeres* began in the late sixties. These first attempts, however, have somehow been lost to us. Those sources which were collected for inclusion in the *Bibliography* revolve around the theme of Chicana activism. While specific details vary, the major problems which Chicana feminists face are described as stereotypes which have been created by Anglos and misunderstandings on the part of Chicanos. Many of the authors of the articles in this section cite historical examples and contemporary Chicana activities to dispel myths and misinformation concerning Chicana activism. A large number of the sources make a distinction between the Anglo Women's Liberation Movement and the Chicana Movement. The main differences which Chicana feminists describe in this respect is the need for *hombres y mujeres* to work together in a common struggle against oppression.

The remainder of the subject headings which were selected as divisions for the various sections are self-explanatory and the reader should not find it difficult to locate information in specific areas of interest. It is interesting, however, to note certain trends which became evident as the *Bibliography* came together.

In the section concerning "Education" the sources are equally divided among Chicana writers and Anglo researchers. The recurring theme of the Chicana writer is the problems Chicanas face in education as well as the need for concerted efforts to alleviate these problems. The development of Chicana Studies is mentioned often as one of the most viable solutions to these problems.

The "Health" section is subdivided into four subject areas to further facilitate the search process. The majority of the sources in this section were written by Anglo social scientists demonstrating a need for more concerted research efforts by Chicanos and Chicanas in this area.

The sources in the section entitled "History" contain information about events which occurred before 1960. The majority of the sources concern *Mexicanas* and *Latinas* or were written by Anglos. While the sources provide useful information, this section is very limited in terms of Chicana materials.

Most of the sources in "Labor/Employment" are by Chicanas or about Chicanas. The two most prevalent themes are Chicana involvement in boycotts and strikes, and the problems of Chicanas in attaining equality in employment.

In the section concerning *"La Cultura,"* Chicana involvement in literature and the arts is the main subject area of the sources. This section is limited since it was initially decided not to include this type of information in the *Bibliography*. However, enough sources were located to merit the section on *la cultura*.

The section on *"La Familia"* contains many studies conducted by Anglo researchers. It should be noted, however, that some Chicano and Chicana researchers are beginning to challenge the stereotypic and ethnocentric perspectives being utilized by many researchers in their studies of *la familia Chicana*.

While the reader may feel that no explanation is needed concerning *"Machismo"*; such is not the case. The only definite pattern which is evident is that the definition of *machismo* is not clear. Some sources describe *machismo* in a negative manner and detrimental to *El Movimiente*, but these sources are mainly opinion-based writings. On the other hand, some researchers are questioning the established assumptions concerning *machismo* and contending that empirical data do not exist to verify any valid definition or characteristics of *machismo*.

The section entitled "Politics" consists mainly of sources by Chicanas reporting their political activities. However, there are a few studies in this section which should prove useful to Chicana researchers.

The section on "Social Issues" is subdivided into seven subject areas which contain a few sources in each. The majority of these sources have appeared in Chicano or Chicana publications. The two largest sections are those which concern Chicanas in "Prison" and "Sex-Role Stereotyping." The next two largest sections are "Welfare" and "Religion." The remaining sections contain two or three sources in each. Since none of the subdivisions contain a large number of sources, this section was designated to focus on the issues which are important to Chicanas but which need more documentation.

The only other explanation which should be offered involves the section entitled "Third World Women." Since the survey was concentrated on *la mujer Chicana,* this section is limited considering the broad range of materials which could be cited under this category. These sources concerning Third World women which are on file at the Chicana Center or which were located in the course of searching for Chicana materials were the only ones which were included. Even these efforts, however, concentrated on *Latinas* since the history of Chicana involvement lies within the same roots as these *mujeres.* The sources concerning *Mexicanas* are annotated within the other sections according to subject area rather than with the "Third World Women" since the Chicana experience is intertwined with the history and culture of these *mujeres.*

A final word on the contents of the *Bibliography:* An attempt was made to compile every publication and article focusing on *la mujer Chicana.* However, the identification of such material was difficult and some sources have no doubt been omitted. In addition, while some theses, dissertations and newspaper articles were included, a thorough survey of these kinds of sources was not attempted. Only those which were found during the search for other materials were included. Due to time limitations, several recent publications or newly discovered materials were also not included.

Summary

The overall pattern which became evident as the survey was conducted was that the history of the documentation process concerning *la mujer Chicana* has been restricted and has mainly involved the efforts of Chicanas themselves and of their *hermanos.* The major focus has centered on the publication of articles in various periodicals or journals developed by *gente de La Raza.* It is clear that Chicanas must continue to research and document the realities of their experience. Until Chicanas begin to document and publish these realities from a Chicana perspective, historians will continue to ignore the contributions of Chicanas and other social scientists will continue to distort the image of *la mujer Chicana.*

It is hoped that the scholarly attempts demonstrated by this document will facilitate this process and encourage more Chicanas to become involved in research. The documentation process must be continuous if Chicanas are to fill the information void concerning *la mujer* and to combat the stereotypes which hinder their progress. The Chicana Research and Learning Center intends to continue to research and document the Chicana experience and invites *nuestras hermanas y hermanos* to join us in this task. In fact, the very nature of the *Bibliography* necessitates continuous updating and a second edition should be planned within the year. It is hoped that many other Chicanas will assist in these efforts and communicate with the Chicana Center to coordinate these activities. While the task is difficult, it is not impossible as witnessed by the fact that the few Chicana researchers and social scientists who coordinated this publication, as well as the Chicana students who contributed their time and energies, have developed *La Mujer Chicana: An Annotated Bibliography,* a major undertaking in the continuing history of Chicana involvement.

–Evey Chapa
Executive Director
Chicana Research and Learning Center

CHICANA PUBLICATIONS

1. *Bibliografía de la Chicana,* Denver, Colorado: Printed by the Editors, Marcella Cordova and Rose Marie Roybal, 1973.

   While titled a bibliography on *la mujer Chicana,* this document is instead a compilation of works concerning Spanish-speaking women. Some entries are annotated, but for the most part numerous sources by Spanish-speaking women are listed. An appendix of writers "not of Hispanic Heritage" who, according to the editors, have contributed to the understanding of Hispanos and their culture is included.

2. *Chicana Service Action Center News,* Los Angeles, California: Comisión Femenil Mexicana Nacional.

   The *CSAC News* is a project of the Comisión Femenil Mexicana Nacional through the Chicana Service Action Center. This newsletter provides information concerning employment and Chicanas in Los Angeles, Californi[illegible]pecifically the newsletter provides information concerning available job positions, legislation which might effect the Chicano community, publications of interest, a calendar of events for the Los Angeles area, as well as issues effecting *la mujer Chicana.* The information presented in this newsletter should [illegible]e of interest to those concerned with contemporary activities of *la mujer Chicana.*

3. *El Grito, Chicanas en la Literatura y el Arte,* Year VII, Book I, Berkeley: Quinto Sol Publication, September 1973.

   This issue of *El Grito* is a collection of short stories, poetry, a play and art work by Chicanas. Fourteen Chicanas contributed to this issue in which, according to the contributing editor Estella Portillo, "the Chicana tells what she knows, candidly and passionately."

4. *Encuentro Femenil,* San Fernando, California.

   Encuentro Femenil is a Chicana feminist journal created, published and written by Chicanas in an attempt to fill the void which exists of relevant and accurate information concerning Chicanas. The editors provide an outlet for Chicanas to "examine the dynamics of sexism and racism as they apply to the Chicana woman."

   Two issues have been published; Vol. 1, No. 1, (Spring 1973) which includes one essay and one poem as well as:

   "Madres por Justicia," Anna Nieto-Gómez de Lazarín, See annotation no. 291.

"Employment Counseling and Chicanas," Yolanda Nava, See annotation no. 165.

"Higher Education y la Chicana?," Corienne Sánchez, See annotation no. 79.

"The Chicana–Perspectives for Education," Anna Nieto-Gómez de Lazarín, See annotation no. 72.

and Vol. 1, No. 2, (1974), which includes:

"Como Chicana Mi Madre," Isabelle Navar, See annotation no. 184.

"A Reaction to Discussions on the Talmadge Amendment to the Social Security Act," Francisca Flores, See annotation no. 290.

"La Pinta: The Myth of Rehabilitation," Renée Mares, See annotation no. 266.

"Chicanas in the Labor Force," Anna Nieto-Gómez, See annotation no. 167.

"La Femenista," Anna Nieto-Gómez, See annotation no. 50.

"The Sexual Stereotypes of the Chicano in Literature," Ralph Riccatelli, See annotation no. 285.

"Malintzin Tenépal: A Preliminary Look into a New Perspective," Adelaida Del Castillo, See annotation no. 116.

Each article includes notes and a bibliography for those interested in further research. While the emphasis on on the *mujeres de* California, the editors welcome written and artistic contributions from anyone who is interested.

5. *Imágenes de la Chicana,* Chicano Press at Stanford, Menlo Park: Nowels Publication, 1973-74.

Resulting from a Chicana class taught at Stanford University by Rita Sánchez, this publication is a collection of writings concerning numerous issues which affect *la mujer Chicana.* Included in this issue are:

"Imágenēs de la Chicana," Rita Sánchez, See annotation no. 61.

"A Mis Hermanas," Patricia Cruz, See annotation no. 26.

"Lucĭa Eldine Gonzales de Parsons: Labor Organizer," Olga Sánchez, See annotation no. 138.

"Chicano Attitudes Toward Birth Control," Kathy Flores, See annotation no. 81.

"Reflections of a Leader," Dolores Reveles, See annotation no. 55.

6. *Imágenes de a Chicana,* Chicano Press at Stanford, San Francisco: FITS Printing, 1975.

This second issue of *Imágenes de la Chicana* focuses on articles, short stories and poetry written by Chicanas and Chicanos in, and outside, the university setting. The publication was developed to collect and share the thoughts and experiences concerning Chicanas. Included in this issue are:

"The Chicana Juvenile Offender In Santa Clara County, California," Laura Garza, See annotation no. 264.

"Encerrada," Cynthia Rodrĭguez and Gloria Juárez, See annotation no. 268.

"The Myth and Attitude of a Chicana Raped," Carmen Ramĭrez, See annotation no. 273.

7. *La Chicana,* Special Section of *El Grito Del Norte,* Albuquerque, New Mexico, June 5, 1971.

This special issue on *la mujer* begins with historical accounts of *Mexicanas* and Chicanas as activists, revolutionaries and feminists. Following are contemporary articles concerning issues which effect Chicanas. The final section ties in the struggles of Third World women as part of the movement for liberation.

8. *La Chicana Piensa, The Social-Cultural Conscious of a Mexican American Woman,* Dr. Sylvia Alicia Gonzáles, 1974.

The publication is a collection of essays, poetry and short stories by the author. Dr. Gonzáles offers a wide range of topics concerning her point of view as a Chicana. This collection of interpretative writings should be useful to those who are interested in the literary aspect of the Chicana experience.

9. *La Mujer Chicana,* Crystal City, Texas: Crystal City Independent School District, 1974.

La Mujer Chicana was compiled for use in the Crystal City Independent School District to acquaint students with the past and present contributions and accomplishments of Chicanas. The booklet contains a brief history of *la mujer Chicana,* contemporary biographies and poetry. The poetry deals with a wide variety of topics, from male-female relationships to *la Chicana en El Movimiento.* The brief history and biographies serve to dispel stereotypes and myths often associated with *la mujer Chicana.*

10. *La Mujer: Destrucción de Mitos, Formación y Práctica Del Pensamiento Libre,* Houston, Texas: Printed by the Authors, Gloria Guardiola and Yolanda Garza Birdwell, 1971.

The authors purport to "destroy myths and create the formation and practice of free thinking," as well as to "provide critical dialogue about the woman." While having the appearance of a research study, the authors make no mention of the nature of the interview instrument used, the method of selection of the women who were interviewed, the

number of women interviewed, nor where or by whom the interview was administered. In spite of the fact that the authors maintain that they seek to destroy myths, extreme generalizations are evident throughout the pamphlet. An attempt is made to define women into six different roles and explain the negative nature of all roles except that of the "Revolucionaria" and the "Chicana." There are two positive aspects of this pamphlet: it is written in Spanish and English, and some attempts are made to include a historical perspective. The document, however, is potentially dangerous because while it continuously purports to destroy myths, it does in fact perpetuate long-standing and negative stereotypes.

11. *La Mujer–En Pie de Lucha: Y la Hora es Ya!*, Dorinda Moreno (Ed.), México: Espina del Norte Publications, 1973.

Written primarily in English, with certain works in Spanish, this book presents a collection of historical writings, poetry, and art dealing with numerous aspects of Third World women, including a section on *la mujer Chicana*. Topics include issues such as women's liberation, women in politics, and women in art. The poetry reflects the struggles experienced by Third World people in their efforts towards liberation. This anthology also includes an excellent bibliography for future readings.

12. *La Razón Mestiza Newsletter*, San Francisco, California: Concilio Mujeres.

La Razón Mestiza Newsletter provides information on issues of importance to Chicanas and Chicanos, specifically in California. Issues addressed range from local television programing on Chicanas and prison issues for women, to events and services aiding the Chicano community. This newsletter is a valuable aid for those interested in current events and issues affecting Chicanas and Chicanos.

13. *La Razón Mestiza II*, Special Edition, Stanford, California, Summer 1975.

This publication is an extension of the work of the Chicanas involved with *La Razón Mestiza Newsletter*. "With monies from the Chicano Fellows and Chicano Affairs at Stanford, and some fund-raising efforts, along with the help of many women and men, *La Razón Mestiza II* became a reality." Though topics of the articles in the publication vary, the underlying theme of *La Razón Mestiza II* focuses on the activities and needs of oppressed *mujeres*. Included in this issue are:

"Chicaña Power on the Job," Sylvia Bufanda, See annotation no. 151.

"Chicana Self-Help Clinics," Anna Beatrice Lange, See annotation no. 102.

"Women in Revolutionary Cuba," See annotation No. 317.

"Mujeres Muralistas," Victoria Quintero, See annotation no. 189.

"Medical Rights," Gloria Molina, See annotation no. 103.

"Forced Sterilization of Third World Women," Patti Garcia, See annotation no. 100.

"White Women's Liberation–The Oppressive Revolution!," Sylvia González, See annotation no. 35.

14. *New Directions in Education: Estudios Femeniles de La Chicana,* Department of Daytime Programs and Social Projects, University Extension, University of California, Los Angeles and Montal Educational Associates, San Fernando, California, 1973.

Five Chicana educators from California, Arizona and Colorado participated in a five day "Chicana Curriculum Workshop" in the summer of 1973 at the University of California at Los Angeles. The workshop was held "to design and develop a curriculum focusing on *la mujer Chicana* in the humanities, history, literature, sociology and education . . . " A guide was developed which includes "Un Propósito Para Estudios Femeniles de la Chicana" as a rational for Chicana Studies, course outlines in four areas for college and university levels, and a "Chicana Bibliography" as a resource guide. The "Proposal for Chicana Studies" is comprehensive and well documented with opinions and source of many Chicanas. While the four course outlines have good objectives and methodologies, the recommended readings, including those in the bibliography, seem to rely too heavily on the books and articles written by Anglos and on Mexican authors and topics.

15. *Regeneración,* Vol. I, No. 10, Los Angeles, California, 1971.

This issue of *Regeneración* is devoted to *la mujer Chicana.* Each article places emphasis on equality, freedom and self-determination, not only of Chicanas but of the Chicano community. Specifically the issue was developed to encourage Chicanas to fight for recognition and liberation. Included in this issue are:

"Conferencia of Mexican Women in Houston," Francisca Flores, See annotation no. 32.

"What Is Reality?," Francisca Flores, See annotation no. 33.

"Young Chicana Speaks Up on Problems Faced by Young Girls," Sylvia Delgado, See annotation no. 294.

"Lack of Communication," Marlo Jurado, See annotation no. 265.

"Women at Frontera–MARA," Mary Vangie, See annotation no. 271.

"Chicanas Identify," Anna Nieto-Gómez, See annotation no. 49.

"For all Women: A Proposal for Child Care," See annotation no. 263.

"Before Delano–I'm Talking for Justice," María Moreno, See annotation no. 163.

"Las Chicanas," Henri Chávez, See annotation no. 22.

"La Chicana, Her Role in the Past and Her Search for a New Role in the Future," Bernice Rincón, See annotation no. 58.

"Unsung Heroine of La Causa," Jean Murphy, See annotation no. 164.

16. *Regeneración,* Vol. II, No. 3, Los Angeles, California, 1973.

This issue is dedicated to *la mujer Chicana* and presents a wide spectre of articles and poetry. Focuses range from the National Women's Political Caucus and the Talmadge Amendment, to a "Mother's Day Message." These varied readings give insight to the work Chicanas are pursuing today. Included in this issue are:

"Equality," Francisca Flores, See annotation no. 159.

"Chicana Service Action Center," See annotation no. 153.

"The Chicana and Employment: Needs Analysis and Recommendations for Legislation," Yolanda M. Nava, See annotation no. 166.

"Farah Workers on Strike–Do Not Buy Pants," See annotation no. 158.

"La Mujer Joven de México como Agente de Progreso," Pilar Bravo M., See annotation no. 20.

"Chicana Welfare Rights Challenges Talmadge Amendment," See annotation no. 288.

"What Is the Talmadge Amendment?," Anna Nieto-Gómez, See annotation no. 292.

"A Reaction to Discussions on the Talmadge Amendment to the Social Security Act," Francisca Flores, See annotation no. 289.

"Sexual Stereotypes–Psychological and Cultural Survival," Cecilia C-R Suárez, See annotation no. 287.

"California Institute for Women," Mary Santillanes, See annotation no. 269.

"Women Caucus Makes History," See annotation no. 262.

17. *Regeneración,* Vol. II, No. 4, Los Angeles, California 1974.

The editor dedicates this issue of *Regeneración* to *la mujer Mexicana,* Chicana, and Mexican American. Several of the articles in this issue are reprinted from other sources because of their "importance and/or outstanding subject matter." A couple of bibliographies, as

well as several poems and short stories are included. The assertion of self-determination is emphasized by the writers of each article. Included in this issue are:

"La Mexicana: An Image of Strength," Isabelle Navar, See annotation no. 185.

"Bibliography on Women in Colonial Mexico," See annotation no. 106.

"La Aportación de la Mujer a La Cultura," Rosario Castellanos, See annotation no. 175.

"Women in Colonial Mexico," Anna Nieto-Gómez, See annotation no. 133.

"Dolores Huerta Talks: About Republicans, César, Children, Her Home Town," See annotation no. 157.

"Comisión Femenil Mexicana," Francisca Flores, See annotation no. 31.

"La Chicana Organizes," Gema Matsuda, See annotation no. 47.

"Un Propósito Para Estudios Femeniles de la Chicana," Anna Nieto-Gómez, See annotation no. 74.

"Reflexiones Sobre El Femenismo y La Raza," Gracia Molina de Pick, See annotation no. 29.

"The Woman of La Raza," Enriqueta Longauez y Vásquez, See annotation no. 44.

"La Chicana, Her Role in the Past and Her Search for a New Role in the Future," Bernice Rincón, See annotation no. 59.

"Women's Rights and the Mexican American Women," Elizabeth Olivárez, See annotation no. 51.

"Historia de la Organización Nacional de Mujeres," See annotation no. 256.

"Tragedy Stalks Family," Mike Castro, See annotation no. 293.

"Unequal Opportunity and the Chicana," Linda Aguilar, See annotation no. 148.

"La Visión Chicana," See annotation no. 40.

"Chicana Encounter," Elma Barrera and Anna Nieto-Gómez, See annotation no. 19.

"Chicanas on the Move," Bernice Rincón, See annotation no. 60.

"Women in Prison–CIW," María Santillanes, See annotation no. 270.

"The New Chicana and Machismo," Rosalie Flores, See annotation no. 232.

18. *Tejidos, A Bilingual Journal for the Stimulation of Chicano Creativity and Criticism*, Vol. I, No. 3, Austin, Texas, 1974.

Literary works by Chicanas including poetry, prose and short stories as well as art work are collected into this issue of *Tejidos*, a quarterly journal. Although themes vary, most deal with issues of the Chicano movement. This Verano 1974 issue contains literary and art work by six Chicanas.

19. Barrera, Elma and Anna Nieto-Gómez, "Chicana Encounter," *Regeneración*, Vol. II, No. 4, 1974, 49-51.

Written in prose, this poem is a retrospect of the *Conferencia de Mujeres* held in Houston, Texas in May of 1971. The authors, undoubtedly bitter about the outcome of *la conferencia*, relate their organizing inexperience, the resulting frustrations and their anger against "groupies." While Ms. Barrera and Ms. Nieto-Gómez are informative, their narration is too subjective and they seem to take the "failure" and "criticism" too personally.

20. Bravo M., Pilar, "La Mujer Joven de México como Agente de Progreso," *Regeneración*, Vol. II, No. 3, 1973, 13.

This article, which is written in Spanish, is a call to the young women of Mexico to work toward making opportunities more readily available to women. A nationalistic approach is used to ask the women to win their opportunities by working with and through the government, specifically with the Partido Revolucionario Institucional (PRI).

21. Briegal, Kay, "Our Culture Hell: Feminism in Aztlçan," A paper prepared for the Pacific Coast Council on Latin American Studies Conference in Monterey, California, October 26-28, 1972.

This is an article on the evolution of Chicana feminism. The author begins by pointing out some of the barriers created by Chicano males and their concepts of *la mujer* in the culture. Ms. Briegal goes on to define the development of Chicana feminism in three main points: the contradiction between the concepts of social scientists concerning the role of the Chicana and her actual role, the development of feminism within the community, and a challenge to the rhetoric of the Chicano Movement and its reality for Chicanas. The article ends by listing some active Chicana feminists and the goals they are attaining for all Chicanas.

22. Chávez, Henry, "Las Chicanas," *Regeneración*, Vol. I, No 10, 1971, 14.

This article begins by recognizing that Chicanas are furthering their education and participating actively in *El Movimiento*. The author then stresses the need for men and women to work together for the liberation of *La Raza*.

23. Chávez, Jennie V., "An Opinion: Women of the Mexican American Movement," *Mademoiselle*, Vol. 74, No. 6, April 1972, 82-83.

This is a personal statement about the difficulties and challenges of being a Chicana feminist on a college campus. The author describes attempts to develop the cause of feminism among Chicanas. She also describes the ridicule she received while she organized a group called "Las Chicanas." She further relates how the strength of Chicana feminism was reinforced through such efforts as the *Mujer por La Raza* Convention. Some discussion on what she sees as the emerging Chicana feminist is included.

24. Cotera, Marta, "La Mujer Mexicana, Mexicano Feminism," *Magazín,* Vol. I, No. 9, San Antonio, Texas, September 1973, 30-32.

Seeking to discount the idea that Chicana feminism has only been the result of the White women's struggle, Ms. Cotera gives examples of historical contributions by *Mexicanas* and Chicanas from pre-Columbian times through the recent actions of women in *Raza Unida* Party. She states that Chicanas have been less subjugated throughout history than White women and uses examples to support that premise. In her words, "the Chicano community has traditionally encouraged the participation of aggressive women," and once Chicanas recognize and identify with this long history of feminism, they "will direct their own destiny."

25. Cotera, Marta, "When Women Speak," *Event,* Vol. 14, No. 1, Minneapolis, Minnesota, January 1974, 22-25.

This is basically the same article presented in *Magazín.* See annotation above.

26. Cruz, Patricia, "A Mis Hermanas," *Imágenes de la Chicana,* Chicano Press at Stanford, Menlo Park: Nowels Publication, 1973-74, 4-6.

This article is a personal statement in which the author relates the cultural and historical dissimilarities between Chicanas and Anglo women and their economic and social oppression. She does, however, state that all women have been oppressed but questions whether the Women's Liberation Movement should encompass Chicanas in totality. She concludes by stating that despite the dissimilarities between Chicanas and White women liberationists, there are still many issues to which they can both relate, specifically in the political spectrum.

27. de Burciaga, Cecilia Preciado; Viola González; and Ruth A. Hepburn, "Chicanisma . . . , " *Beyond Sex Roles,* Alice Sargent (Ed.), Saint Paul, Minnesota: West Publication, 1975.

The opening section of this article calls for the recognition of Chicanas' problems as a separate entity. Factors affecting Chicanas such as employment, sex-role stereotyping, education, the Church and the "self-fulfilling prophecy" concept are discussed. The authors cite examples of Chicana feminists. The article then turns to a discussion of the unifying efforts needed between White women and Third World men and women. They present "unity" as an expedient way to erase inequalities. Perhaps the best summary of this article lies in their quotation from Black feminist Floyrnce Kennedy, "We've got to stop compairing wounds and go after the system that does the wounding."

28. de Pick, Gracia Molina, "Reflexiones Sobre El Femenismo y La Raza," *La Luz*, Vol. I, No. 4, August 1972, 58.

Written in Spanish, this article addresses the issues of the Chicana Movement and of the White Women's Movement. The author relates distinct commonalities and barriers which have confronted both movements. The article attempts to discount stereotyping and myths regarding *la mujer* through tradition and culture. Ms. Molina de Pick states that Chicanas are not victims of their culture but of another culture which has placed falsehoods upon them.

29. de Pick, Gracia Molina, "Reflexiones Sobre El Femenismo y La Raza," *Regeneración*, Vol. II, No. 4, 1974, 33-34.

Same article as above. See annotation above.

30. Fallas, Guadalupe Valdés, "The Liberated Chicana—A Struggle Against Tradition," *Women: A Journal of Liberation*, Vol. III, No. 4, 1974, 20-21.

Ms. Fallis very strongly states that the main oppressor of Chicanas has not been Anglos but the Chicano male. She very briefly reviews some aspects of Mexican culture, specifically those concerning male-female relationships. She states that these traditions have forced Chicanas into subordination and passivity through the "glorification" of returning "back to the roots." While Ms. Fallis encourages Chicanas to identify their "real oppressor," her analysis of oppression supports the "divide and conquer" concept which the dominant society has created to separate and control minority men and women.

31. Flores, Francisca, "Comisión Femenil Mexicana," *Regeneración*, Vol. II, No. 4, 1974, 24-25.

Ms. Flores begins this brief article by describing the need for an organization such as Comisión Femenil Mexicana. The author discusses the reason for organizing the Comisión, that is, to provide a non-restrictive comfortable atmosphere in which Chicanas can interact on many different levels. She relates how the organization has, since its inception, dealt with such issues as abortion, child care centers, and information dissemination. The author concludes by stating that since the Comisión Femenil Mexicana seeks to expand further, organization, leadership training and membership drives have become priority action items.

32. Flores, Francisca, "Conference of Mexican Women in Houston," *Regeneración*, Vol. I, No. 10, 1971, 1-2.

Ms. Flores' report concerns the *Conferencia de Mujeres* which 600 women attended in Houston, Texas, to discuss and exchange information concerning such issues as marriage, sex, the feminist movement, etc. The author, however, presents a very subjective analysis of the events of the conference. She concludes by discussing involvement for *la mujer Chicana* as a way to achieve self-determination.

33. Flores, Francisca, "What Is Reality?," *Regeneración*, Vol. I, No. 10, 1971, 4-5.

The author questions the credibility and use of the phrase "our cultural heritage." She contends that even though the term has not been defined, it continues to be employed to bypass issues and philosophies that deal with the liberation efforts of women. Ms. Flores calls for exposing issues that are pertinent to the well being of *la Chicana*.

34. Gonzales, Dora Lilia, "Some Aspects of Feminist Thought of La Chicana, the Latina and the Anglo Feminist," Unpublished manuscript, Austin, Texas, 1974.

Presenting an overview of feminism and its development, the author compares and contrasts feminist thoughts among Chicana, Latina, and Anglo women. Ms. Gonzáles begins with a historical approach to Anglo feminism, Latin American culture and feminism, and the Chicano Movement and feminism. She concludes with some remarks concerning the uniqueness of the Chicana situation. The paper includes a good bibliography.

35. González, Sylvia, "White Women's Liberation–The Oppressive Revolution!," *La Razón Mestiza II*, Special Edition, Stanford, California, Summer 1975.

In this brief article, Dr. González discusses the relationship between Chicana and Anglo feminists. She stresses the danger of a Chicana becoming involved in the White Women's Liberation Movement before reaching an understanding herself and her responsibility to her community. The author discusses her concern that Anglo feminists might continue the oppression of minority groups perpetuated by Anglo males and cites the exclusion of Chicanas as delegates to the International Women's Year Conference in Mexico as an example of this oppression.

36. Gutiérrez, Lewis, "Chauvinism and Childhood," *El Despertador*, University of Texas, Vol. 4, No. 1, March 1975, 2.

In an editorial, the author addresses the role of Chicanos in the women's movement. He stresses that men must concern themselves with the liberation of self in order to undo the damage of the socialization process of males and females into sex-roles. He cautions men against undermining the women's movement but insists that men and women can work together against sexism and racism. Mr. Gutiérrez concludes by stating, "The choice about whether men are the enemy is up to men themselves."

37. Hancock, Velia G., "La Chicana, Chicano Movement and Women's Liberation," *Chicano Studies Newsletter*, University of California, Berkeley, Vol. I, Nos. 4 and 5, February and March 1971, 1, 6.

This is a brief article which addresses the position of *la mujer Chicana* in relation to *El Movimiento* and the Women's Liberation Movement. The author states that Chicanos and Chicanas should work together since their oppressor is the same. She does, however, see certain commonalities between White women's and minorities' oppression. While calling on all *"gente de la Raza"* to work together to eliminate stereotypes placed on

us by Anglos, Ms. Hancock does recognize the White Women's struggle as a "positive force for social change."

38. Hepburn, Ruth A., "Mujeres de Hoy: Some Feminists of Tejas," *Common Ground* [London: Council of Christians], March 1974, 4.

The author relates her encounters with three Texas Chicana feminists: Marta Cotera, Evey Chapa and Lydia Espinosa. A personal account is relayed of the work these three women have done and are doing to further Chicana and Chicano concerns in Texas. Of particular interest is the section on the proceedings of a Chicana conference held in Houston, called *"Mujeres de Hoy,"* and of the personal dynamics behind these three Chicana feminists.

39. "La Chicana: The Brown Woman and Today's Struggle" (Chapter 10), *The Chicanos,* Gilberto López y Rivas and Elizabeth Martínez (Eds.), New York: The Monthly Review Press, 1973, 168-174.

The editors of *The Chicanos* include two brief articles on *la mujer Chicana.* The first article, entitled, "La Chicana, the Chicano Movement, and Women's Liberation," explains some of the philosophical and tactical differences between Chicana and White Women's Liberation groups. Also discussed is the issue of Chicanas allying themselves with Chicanos in the struggle against the oppressive capitalist system.

The second article, "On the Brown Women's Struggle!, Statement from the Brown Women's Venceremos Collective," presents a socialist perspective on the liberation struggle of Third World women. The article states that due to the lack of political and economic power, Third World women have continued to occupy the lower echelons of society. The article concludes by stating that the Third World women's struggle for self-determination must involve a tactical revolutionary approach to end the oppressive force of the capitalist system.

40. "La Visión Chicana," *Regeneración,* Vol. II, No. 4, 1974, 46-48.

Adelaida Del Castillo, Associate Editor of *Encuentro Femenil,* discusses the issue of Chicana feminism through a question and answer format. Discussion ranges from the definition of Chicana feminism to the difference between Chicana and White feminists. Ms. Del Castillo emphasizes the need for Chicanas to understand and deal with all issues affecting them and at the same time to work with Chicanos in the struggle against oppression. In the author's words, "We must come to the realization that we have to work together in order to save ourselves."

41. "La Visión Chicana," *La Gente de Aztlán,* University of California, Los Angeles, Vol. IV, No. IV, March 1974, 8.

Same article as above. See annotation above.

42. *Longauex y Vásquez, Enriqueta, "The Mexican-American Women," *Sisterhood Is Powerful: An Anthology of Writings from the Woman's Liberation Movement,* Robin Morgan (Ed.), New York: Random House, 1970, 379-84.

The author presents an account of problems which Chicanas face in the labor force, specifically those who are heads of households. These problems range from adequate child care to the myth of Anglo women superiority. Feeling that Chicanas have contributed to the movement of *La Raza,* Ms. Longauex y Vásquez stresses the need for the movement to liberate both the male and the female.

43. *Longauex y Vásquez, Enriqueta, "La Chicana," *Magazín,* Vol. I, No. 4, April 1972, 66-68.

Same article as above. See annotation above.

44. *Longauez Y Vásquez, Enriqueta, "The Woman of La Raza," *Regeneración,* Vol. II, No. 4, 1974, 34-36.

Same article as above. See annotation above.

45. *Longueaz y Vásquez, Enriqueta, "Soy Chicana Primero," *La Mujer En Pie de Lucha,* Dorinda Moreno (Ed.), México: Espina del Norte Publications, 1973, 244-247.

The author questions the idea that a "radical" Chicana is less feminine for her activism. She analyzes the White Women's Liberation Movement in comparison to *El Movimiento Chicano* on specific issues (equality, employment, birth control, etc.). She insists that Chicanas cannot blame their men for the oppression of *la mujer* since the fault lies in the racist society against which all Chicanos must struggle. She concludes that the Chicano family unit is the best agent to bring about "human rights."

46. Martínez, Elizabeth, "La Chicana," *Ideal,* Indio, California, September 5-20, 1972, 2-3.

The author presents a brief overview of *la mujer Chicana* in the United States. Ms. Martínez states that Chicanas suffer triple oppression: racism, sexism and imperialism. She offers categorizations in which Chicanas may perceive themselves within the context of Chicano culture and *El Movimiento.* Chicanas must seek their liberation within the Chicano movement because, as Ms. Martínez states, "The women's movement is lacking in that it seeks to abolish the traditional family, the source of unity and our major defense against the oppression."

47. Matsuda, Gema, "La Chicana Organizes: The Comisión Femenil Mexicana in Perspective," *Regeneración,* Vol. II, No. 4, 1974, 25-27.

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*The last name is spelled as found in these publications; however, the same author wrote these articles.

A brief historical perspective is presented concerning the role of Mexicans and Chicanas in the development of Mexico and the American Southwest. Resolutions stressing women's right to self-determination, unity, and the creation of Comisión Femenil Mexicana which were passed at the 1970 Women's Workshop of the Mexican American National Issues Conference are included. The goals of Comisión Femenil Mexicana and the means through which these goals were to be accomplished are listed and discussed. Noting the *machismo* trip some of the Chicanos are experiencing, the author gives insight into the acceptance process Comisión Femenil Mexicana underwent on a California State campus.

48. Nieto, Consuelo, "Chicanas and The Women's Rights Movement," *Civil Rights Digest,* Vol. 6, No. 3, Spring 1974, 36-42.

The article defines the Chicanas' struggle in contrast to that of the Anglo women and other minority women. The author describes issues such as the church, *machismo* and the male concept of the "culture" which have hindered active participation by Chicanas. Ms. Nieto outlines three areas Chicanas should stress: "participation within Chicana feminist organizations, involvement within the Chicano movement and with the needs of *la mujer,* and participation in the women's rights movement." Finally, the author states that Chicanas must demand respect with the women's rights movement and avoid being absorbed by it because the Chicana must "fight for her right to uniqueness."

49. Nieto-Gómez, Anna, "Chicanas Identify," *Regeneración,* Vol. I, No. 10, 1971, 9.

The author relates how Chicana caucuses have served as vehicles for communication between Chicanas who have felt a need to identify and define "their evolving role in *El Movimiento* and its problems." Ms. Nieto-Gómez describes the need for Chicanas to continue to communicate among themselves in order to reinforce and encourage each other, as well as to deal with the specific "problems peculiar to the Chicana." The author also describes the obstacles which Chicanas may face in doing so: being accused of creating disunity in Chicano organizations and being compared with Anglo women which "threatens the strength of the Chicano movement."

50. Nieto-Gómez, Anna, "La Feminista," *Encuentro Femenil,* Vol. I, No. 2, 1974, 34-47.

A well-documented article on the Chicana's role as a feminist. The author offers a comparative analysis between what she labels Chicana "Loyalists" and "Feminists." It is the author's premise that Chicanas have had to battle sexism, racism, and sexist racism, and she offers definitions and examples of each kind of oppression. Ms. Nieto-Gómez also discusses her suggestions: for Chicanas to struggle against their oppression and for *hermanos* and *hermanas* to join together to work in unity toward the goals of *La Raza.*

51. Olivárez, Elizabeth, "Women's Rights and the Mexican-American Women," *Regeneración,* Vol. II, No. 4, 1974, 40-42.

Several issues relevant to the liberation struggle of *la mujer Chicana,* along with issues relevant to women in general, are introduced and discussed in this appraisal of the status of

la Chicana. According to the author, unity within the Mexican-American Movement, within ethnic and racial minorities and within women's groups must become a reality before any changes in the system can be realized.

52. Pendas, Miguel, "Chicana Feminism," *The Militant,* August 9, 1974, 11.

This is a very brief review of Conseulo Nieto's article which appeared in the Spring 1974, *Civil Rights Digest.* The author brings out specific points which Ms. Nieto sees as essential to Chicana feminism and liberation and outlines Ms. Nieto's recommendations on the best possible action to be taken by Chicana feminists.

53. Picazo, Esther, "Chicana," *The Moon-God Traveling,* University of California, San Francisco, April 28, 1972, 1+.

The author presents a brief personal perspective on the strength and beauty of *la mujer Chicana.* She denounces the American system as the oppressive force which has hindered the development of Chicanas and Chicanos through "racism and assassination of cultures." Ms. Picazo concludes by stating that, "The doors must come crashing down for all oppressed people to pass through. . . . but la Chicana will do it hand in hand with her man."

54. Rendón, Armando B., "A New Faith–Hope for Change" (Chapter 10), *Chicano Manifesto,* New York: The Macmillan Co., 1971, 182-190.

While stating, "I would be writing but half a book if the Chicana were accorded no special credit in these pages," the author allows eight pages of "credit" to Chicanas in his 337 page book. The author continues his contradiction by depicting the *mujer* in a strong position within the Chicano Movement and then by presenting a stereotypic and negative analysis of the male-female relationships in the Chicano community. The contradictions are not resolved despite the fact that Mr. Rendon does attempt to "credit" *la mujer Chicana* as an active participant in *El Movimiento.*

55. Reveles, Dolores, "Reflections of a Leader," *Imágenes de la Chicana,* Chicano Press at Stanford, Menlo Park: Nowles Publication, 1973-74, 26-27.

The author, chairperson of M.E.Ch.A. at Stanford University, relays her personal reflections on leadership and the problems which may be encountered in trying to attain effectiveness in the development of an organization. She analyzes the types of memberships within an organization, the methods of developing leadership, as well as the concepts important to leaders, such as the development of "revolutionary love," the acceptance of "constructive criticism" and the development of respect for individuals. Ms. Reveles concludes by stating that she did not attempt to outline "rules to follow" but "methods of leadership."

56. Richardson, Juanita Casillas, "A Re-Examination of the Role of Mexican-American Women," *Mano A Mano,* Vol. 3, No. 5, October 1974, 2.

In this brief article, Ms. Richardson challenges the myths which portray *la mujer Chicana* in a subservient, passive role. She mentions activities of Mexican heroines and provides a perspective on the contemporary situation of *la Chicana.* Ms. Richardson suggests that Mexican-American women re-examine their past and present roles, continue their education, assist in eliminating the oppression effecting *la Raza,* and work towards the liberation of self.

57. Riddell, Adaljiza Sosa, "Chicanas and El Movimiento," *Aztlán: Chicano Journal of the Social Sciences and the Arts,* Vol. 5, No. 1 and 2, Spring and Fall 1974, 155-165.

Political scientist, Adaljiza Sosa Riddell, examines the issues of *la mujer Chicana* within the framework of the Chicano Movement. Stressing the problematic issue of stereotyping, Ms. Sosa Riddell discusses the barrier of the internalization process, that is, Chicanas viewing themselves as inadequate, thereby failing to address the external forces which are ultimately responsible for the subjugation. The author examines the historical perspective of *la mestiza* and the relationship with the Spaniard and the Catholic Church which are portrayed as the agents of subjugation through colonization. Neo-colonization by the United States is also examined as a continuation of the subjugation of Chicanas and Chicanos. Ms. Sosa Riddell concludes that if the problems Chicanas face are to be addressed and resolved, there must be a definite combined effort within the Chicano Movement to view these issues as common barriers to the liberation of both Chicanos and Chicanas.

58. Rincón, Bernice, "La Chicana, Her Role in the Past and Her Search for a New Role in the Future," *Regeneración,* Vol. I, No. 10, 1971, 15-18.

In this article Ms. Rincon calls for the elimination of the "status quo" as it relates to the mentality which views Chicanas as "chattels or pets." From a personal perspective she relates the negative and positive aspects of male and female roles within the family, as well as the conflicts a Chicana must resolve "in order to function in today's action oriented world." The author also cites historical and contemporary examples of contributions by Chicanas and *Mexicanas.* Ms. Rincón concludes by stating that Chicanas do not want to join with the Anglo women's liberation or compete with Chicanos; "they want to work beside their men as equals."

59. Rincón, Bernice, "La Chicana, Her Role in the Past and Her Search for a New Role in the Future," *Regeneración,* Vol. II, No. 4, 1974, 36-39.

Same article as above. See annotation above.

60. Rincón, Bernice, "Chicanas on the Move," *Regeneración,* Vol. II, No. 4, 1974, 52.

This is a brief article on the need for Chicana self-determination. Ms. Rincón presents a historical approach to point out the active participation of *mujeres.* She then goes on to state that she does not advocate liberation only for *mujeres* since, "freedom is for

everyone." She urges both Chicanos and Chicanas to recognize and join the struggle for liberation and equality for all.

61. Sánchez, Rita, "Imágenes de la Chicana," *Imágenes de la Chicana*, Chicano Press at Stanford, Menlo Park: Nowles Publication, 1973-74, 2-3.

This is basically an article of introduction for the publication which serves as a definitional assertion of what *la mujer Chicana* is today. The author reflects upon the reactions and feelings of the students in her class, "Imágenes de la Chicana," at Stanford University. From this she develops the idea that Chicanas seek to end all stereotyping of females as well as males and to develop the greatest potentials of every Chicana within the Chicano Movement. Ms. Sánchez concludes by stating that the publication seeks to "uncover the seeds of ideas," to develop "real self-expression" and to "destroy power relationships which seek to enslave us."

62. Sandoval, Alicia, "Chicana Liberation," *Los Angeles Free Press*, November 30-December 6, 1973.

In this brief article, the author presents the premise that the Chicana, Black, and White woman are different because of their distinct history. Ms. Sandoval describes examples of cultural and attitudinal differences, especially as they relate to the woman. She states that there have been many misunderstandings concerning the Chicana and Chicano experience and that in fact Chicana feminists are encouraged by male activists. The author concludes by stating that although these differences do exist between the three feminist movements—Chicanas, Blacks and Whites—"all three share the same ultimate goal which is 'humanism'."

63. Sutherland, Elizabeth, "Colonized Women: The Chicana," *Sisterhood Is Powerful: An Anthology of Writings from the Women's Liberation Movement*, Robin Morgan (Ed.), New York: Random House, 1970, 376-379.

Serving as an introduction to Longeaux y Vásquez's article on Mexican-American women, the article points out that women of a colonized group recognize the oppression of women and men alike and that the family had been a stronghold against losing all cultural identity for them. The author further states that the opposite has been true for the young Anglo woman who views the family as reflecting "a bundle of false values." She concludes by stating that women from the liberation movement and from colonized groups should be willing to engage in open-minded exchange of ideas.

64. Torres, Clarisa; Sonia López; and Enriqueta V. Chávez, "Mujeres de la Raza," *Inside the Beast*, Vol. I, No. 13 [San Diego, California], June 8, 1973, 41-42.

The authors identify capitalism as the system which has created the symptoms of oppression for *La Raza*. They expand on one example of social exploitation of this system, "the removal of Chicanas from the history books." They describe how this has been used to control by creating stereotypes which are especially detrimental to *mujeres*. The authors

conclude by stating that education, especially in the form of Chicana and Chicano curriculum, can be utilized to "provide vehicles which will give Chicanas an opportunity to develop independent positive self-images, and allow Chicanas and Chicanos to educate themselves to resolve oppressive roles and attitudes."

65. Vidal, Mirta, "Women: New Voices of La Raza," *Chicanas Speak Out!*, New York: Pathfinder Press, Inc., December 1971, 3-11.

Ms. Vidal's article is an essay on Chicanas and liberation. While recognizing the needs of Chicanas from an ethnic perspective, she seems to choose the Women's Liberation Movement as a better vehicle towards Chicana liberation than the Chicano Movement. She states that Chicanos have often confused Chicana issues by calling Chicanas sellouts to the White women. She does invite Chicanos to undertake the move to seek equality for Chicanas. This article, however, fails to make clear any distinctions between Chicana feminism and White Women's Liberation.

66. Villa, Olga, "Mujeres y El Medio Oeste," A paper presented at a Symposium on La Mujer Chicana, University of Notre Dame, South Bend, Indiana, March 15, 1975.

Ms. Villa attempts to present the story of *la mujer Chicana* in the Midwest. She describes the factors which make the situation of *mujeres* in the Midwest different from those of other Chicanas. She also describes three major factors as obstacles to Chicana unity in the Midwest: weather, distribution of *Raza*, and the politics of conferences. According to the author, in spite of these factors *mujeres* in the Midwest have refused to remain silent and have attempted to organize. The symposium in which Ms. Villa presented her paper is an example of the involvement of Chicanas and of their continuous struggle to better their lives and the lives of all of *La Raza*.

EDUCATION

67. Chapa, Evey, "The Role of the Chicana in the Educational Process." A paper presented at the "Conference on the Education of Mexican Americans," Austin, Texas, February 8, 1975.

    This is a presentation designed to facilitate a workshop session at the conference which was sponsored by the Mexican American School Board Members Association, The Texas Association of Bilingual Education, The Association of Mexican American Educators and the Chicano Faculty Association. Ms. Chapa discusses "the status of *la mujer Mejicana* in the educational process" in the State of Texas. Analysis and statistical data cover three specific areas within the educational process: (1) the employment status, (2) the decision making aspects, and (3) the development of curriculum materials. Ms. Chapa cites information and program areas in which the Chicana Research and Learning Center has developed materials on *la mujer Chicana* and elaborates on possibilities for the future. She calls for participation of Chicanas in all aspects within the educational process and for the sponsors of the Conference to act as leaders in this direction.

68. Coole, Ruth Musgrave, "A Comparison of Anglo-American and Latin-American Girls in Grades 5-11, with Reference to their Vocational, Academic, and Recreational Preferences and Aversions," Unpublished Master's Thesis, The University of Texas at Austin, August 1937.

    This study was designed to compare the expressed vocational and educational preferences and aversions of "Latin-American" and Anglo-American girls and to obtain comparable measures between the two groups. The data were gathered for grades 5 to 11 in nine school systems of the lower Rio Grande Valley of Texas in the fall of 1935. The results indicate no distinct patterns of ambitions, preferences, or aversions for one group as contrasted with the other. In addition, none of the findings seemed to lend themselves to explain racial differences. The study appears to be presented in an objective manner although an assimilationist viewpoint is evident; that is, better school programs are needed in order to diminish racial and national prejudices that hinder the Americanization of foreign language groups.

69. Garnett, Hattie Mae, "Boy-Girl Relationships of Latin American Children as Shown in Anecdotal Records by Teachers," Unpublished Master's Thesis, The University of Texas at Austin, July 1953.

    The study was designed to examine the extent to which sixty-four teachers of "Latin American" children recorded boy-girl relations as a part of the total behavior in anecdotal records. Specifically the author was interested in the extent of the teacher observations at various age and grade levels, the kinds of interaction observed and the significance the teacher attached to such interaction in the life of the children. The results indicate that

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teachers of "Latin American" children recognized the impact that boy-girl relationships play in the lives of children as they grow and develop. The descriptions found in the anecdotal records of these children corresponded fairly close to those found in previous investigations cited by Ms. Garnett.

70. Hernández, Deluvina, *Mexican-American Challenge to a Sacred Cow*, Chicano Studies Center, Monograph No. 1, University of California at Los Angeles: Aztlán Publications, 1970.

Ms. Hernández develops an excellent research document which counters social science studies concerning Chicanos in general and specifically provides, "a critical review and analysis of the two U.C.L.A. Graduate School of Education research studies about Mexican American values and achievement." While the document does not directly discuss *la mujer*, it does provide a well defined analysis of how social scientists have distorted the image of the Chicano community by misinterpreting data as well as by blaming *"la familia"* and *"la cultura"* for handicapping Chicano children in the public school system. This document should prove to be valuable for anyone interested in social science research and its application to the Chicano community.

71. Hishiki, Patricia C., "Self-Concepts of Sixth Grade Girls of Mexican-American Descent," *California Journal of Educational Research*, Vol. 20, 1969, 56-62.

Ms. Hishiki describes how tests were administered to sixty-five Mexican-American girls to correlate relationships between self-concept, intelligence, academic achievement and interests. A control group of White girls in Georgia scored higher on the self-concept scores and were defined by the author as having a better change for a college education on the basis of their test results. Test results also demonstrated that a Mexican-American girl with a high self-concept was more successful academically than one of similar background with a low self-concept.

72. Nieto-Gómez de Lazarín, Anna, "The Chicana–Perspectives for Education," *Encuentro Femenil*, Vol. 1, No. 1, 1973, 34-61.

In a two-part report, the author presents the problems and societal pressures Chicanas face in attaining an education. The first section relates the prejudices encountered by Chicanas in a "closed educational system" including preprogramming for motherhood and dependence, as well as sex and race discrimination in employment. In the second section, the author discusses the specific problems a Chicana faces on college campuses. Ms. Nieto-Gómez de Lazarín concludes by offering *"Estudios de la Mujer Chicana"* as a positive step to include and encourage Chicanas in education.

73. Nieto-Gómez, Anna, "Un Propósito Para Estudios Femeniles de la Chicana," *New Directions in Education: Estudios Femeniles de la Chicana*, 1973, 3-7.

Ms. Nieto-Gómez presents an overview of a curriculum guide designed to include materials on the culture, language, and heritage of *la mujer Chicana*. Exposing the lack of historical documentation on the Chicano and more specifically on the Chicana, the author

of this essay critiques several studies which have been done and provides references for Chicana researchers. The need for the development of Chicana curricula and for the implementation of Chicana courses is emphasized.

74. Nieto-Gómez, Anna, "Un Propóstito Para Estudios Femeniles de la Chicana," *Regeneración*, Vol. II, No. 4, 1974, 30-32.

Same article as above. See annotation above.

75. Patella, Victoria and William P. Kuvlesky, "Situational Variation in Language Patterns of Mexican American Boys and Girls," *Social Science Quarterly*, Vol. 53, No. 4, 1973, 855-864.

The author describes a study conducted with high school students in low-income Texas border areas. The results indicate that females use more English than males in all situations investigated. One explanation offered by the authors is sex-role differences. Females are trained for obedience to authority, and thus schools seem to have more success with Mexican American girls where language is concerned. Inconsistently, however, males were found to read more in English than females.

76. "Project on the Status and Education of Women: Minority Women and Higher Education, Reports 1-3," Association of American Colleges, Washington, D.C., March 1975.

Report number one reviews myths held concerning Black Women in higher education and discounts them through statistical data.

Report number two focuses on the Spanish-speaking women in three categories, Chicanas, Puerto Riqueñas and "other Spanish Origin," and cites statistical data concerning these women in higher education.

Report number three offers a selected reading list of books pertaining to Black and Spanish-speaking women in higher education.

77. "Public Hearing in Regards to the Status of Women," State of California Commission on the Status of Women, Los Angeles, California, February 9 to 10, 1973, Chicana Testimony, 298-329.

The testimony of four California Chicanas concerning the status of Chicanas in education and employment is presented. One Chicana outlines recommendations to the State Commission for alleviating educational problems for Chicanas. Such issues as bilingual education and relevant curricula are raised as ways to aid Chicanas. Some statistics are provided on Chicanas and education in California.

78. Ramírez, Manuel III; Clark Taylor, Jr.; and Barbara Peterson, "Mexican American Cultural Membership and Adjustment to School," *Developmental Psychology*, Vol. 4, 1971, 141-148.

The authors examine differing attitudes, motives and behaviors of Anglo and Mexican-American secondary students regarding education. The study was conducted with students from lower socio-economic status and backgrounds. The results demonstrate that Mexican American students have less positive orientation towards education than Anglos. The results also indicate differences between males and females in the Chicano group.

79. Sánchez, Corienne, "Higher Education y La Chicana?," *Encuentro Femenil*, Vol. 1, No. 1, 1973, 27-33.

Utilizing statistics, the author demonstrates how Chicanas in California have been excluded from higher education. She examines the problems which lead to the low percentage of Chicana college graduates, such as few high school graduates, negligible recruitment and inadequate support services, including the low number of Chicana personnel on college campuses. Ms. Sánchez concludes by citing recommendations which have been developed by several groups concerned with alleviating the problems of Chicanas in higher education.

80. Suárez, Cecilia C-R, "Criteria for Good Education for the Chicano Child," Unpublished Manuscript, Montebello, California, March 10, 1972.

Ms. Suárez presents some innovative designs for improving the education of the Chicano child. The author lists recommendations which she feels will provide a better educational system including individualized instruction, non-graded schools, team teaching and multi-ethnic personnel. Ms. Suárez insists that "alternatives to poverty conditions in the barrios must be developed" and that the educational system is one institution in need of new developments.

HEALTH

Birth Control

81. Flores, Kathy, "Chicano Attitudes Toward Birth Control," *Imágenes de La Chicana*, Chicano Press at Stanford, Menlo Park: Nowles Publication, 1973-74, 19-21.

    Ms. Flores examines Chicana and Chicano attitudes towards birth control and presents her ideas for facilitating the use of contraceptives. She relates the hopes that rapport will build between Chicanas and Chicanos on a one-to-one basis in order to overcome personal barriers to birth control. She mentions sex education courses taught by *Raza* as another alternative. She sees birth control as a definite option which must be available to any Chicana. The author concludes that men should be taught that birth control is not a threat but something to understand and accept.

82. Johnson, Carmen Acosta, "Fertility Differentials among Mexican Americans of the Five Southwestern States," Unpublished Doctoral Dissertation, School of Public Health, The University of Texas Health Center at Houston, 1975.

    The author drew a random sample of over 7,000 married females from the 1970 U.S. Census figures on Spanish-surnamed individuals in Texas, New Mexico, Arizona, Colorado and California. She defined Mexican-American women on the basis of birthplace, requiring them or their parents to have been born in Mexico. Ms. Johnson used statistical analysis to examine characteristics of husbands and wives as they related to fertility. She concluded that the most significant predictor for Mexican-American fertility is whether or not the wife works, with her education level and socioeconomic status also being relevant. While suffering from problems of a somewhat restricted sample and the difficulties of Chicano research based on Census data, Ms. Johnson's study is of importance in this area.

83. Padilla, Beverly, "Chicanas and Abortion," *Daily Lobo*, Alburquerque: The University of New Mexico, December 6, 1971.

    Ms. Padilla addresses the issue of abortion for Chicanas. She makes reference to Enriqueta Longeaux y Vásquez who states that women must have control of their own bodies. Ms. Padilla sees abortion not as an individual problem but as a social, collective issue. She states that Chicanos must no longer repress Chicanas through *machismo* which denies women the right to make their own decisions.

84. Urdaneta, María Luisa, "Fertility and the Pill in a Texas Barrio," Unpublished Manuscript, Austin, Texas, 1974.

The author examines a Model Cities Family Planning Clinic and suggests that lower socio-economic status Chicanas are active seekers of contraceptives, in contrast to typical social science stereotypes. The author suggests that their effectiveness as users is limited due to their narrow economic and educational background and perhaps even more to the inadequacies of an insensitive, predominantly middle-class health care delivery system.

Folk Medicine

85. Creson, D. L.; C. Mekinley; and R. Evans, "Folk Medicine in Mexican-American Subculture," *Diseases of the Nervous System,* Vol. 30, 1969, 264-266.

The authors interviewed twenty-five lower socio-economic status patients to investigate their knowledge and use of folk healers. The study concludes that the concepts of folk illness are a very powerful influence for this group and that physicians must make an effort to understand the cultural conflict built into the Anglo health care delivery system and its scientific medicine.

86. Edgerton, Robert B.; Marvin Karno; and Irma Fernández, "Curanderismo in the Metropolis: The Diminishing Role of Folk Psychiatry Among Los Angeles Mexican Americans," *American Journal of Psychotherapy,* Vol. 24, 1970, 124-134.

The authors utilize ethnographic observations and field interviews in a study from which results indicate that Mexican Americans in East Los Angeles prefer to use a medical doctor for treatment of mental illness rather than a *curandera.* The authors suggest that the emphasis on "folk psychotherapy" as the preferred treatment of Mexican Americans in mental health is diminishing.

87. Kiev, Ari, *Curanderismo: Mexican American Folk Psychiatry,* New York: Free Press, 1968.

Kiev writes from a strongly psychoanalytic and ethnocentric point of view. He presents a particularly negative portrayal of the Mexican-American woman, as self-belittling, depressed, masochistic, fearful of men, submissive, etc. He concludes that Mexican-American values are pathological and destructive to the individual. The author's conclusions are based on the fact that Chicano culture is different from that of the Anglo and that the majority of Chicanos suffer from distressing economic conditions.

88. Martínez, Cervando and Harry W. Martin, "Folk Diseases Among Urban Mexican-Americans," *Journal of the American Medical Association,* Vol. 196, 1966, 161-164.

This article reports the results of interviews with seventy-five Mexican-American housewives concerning the extent of their knowledge and belief about disease concepts. The results suggest that belief in folk illnesses and the use of *curanderos* continue to be of significance for urbanized Mexican Americans.

89. Nall, Frank C. and Joseph Speilberg, "Social and Cultural Factors in the Responses of Mexican-Americans to Medical Treatment," *Journal of Health and Social Behavior,* Vol. 8, 1967, 299-308.

The authors report the results of a study of fifty lower socioeconomic status tuberculosis patients regarding their attitudes towards modern medical treatment in relation to their folk medical beliefs and practices. The results suggest that their commitment to the use of *curanderos* is less related to acceptance of modern medical treatment than are a variety of indices concerning their social integration.

Mental Health

90. Carillo-Berón, Carmen, "Raza Mental Health: Perspectivas Femeniles," *Perspectivas en Chicano Studies–Proceedings of the Third Annual Meeting of the National Association of Chicano Social Science, 1975.* Forthcoming.

The author briefly describes the racist, oppressive practices of mental health services as they have effected *La Raza.* She stresses that this necessitates "going to the people to ask how they conceptualize their problems and how they themselves perceive potential solutions." Ms. Carillo-Berón then presents the methods of procedure and results of a questionnaire she developed and administered to Chicanas at a *"Mujeres de Hoy"* conference in Oakland, California. The author concludes with a discussion concerning the implication of the study in which she states, "it is important to recognize the progressive positions taken by the women participants with regards to mental health."

91. Díaz-Guerro, Rogelio, "Neurosis and the Mexican Family Structure," *American Journal of Psychiatry,* Vol. 112, No. 6, December 1955, 414-417.

Using a questionnaire intended to measure the mental health problems of urban *Mexicanos,* the author conducts a psychoanalytic investigation of about three hundred Mexico City men and women. He establishes two fundamental propositions of the Mexican family: (1) supremacy of the father and (2) self-sacrifice of the mother. He bases his study on the traditional family as the norm and states that "one can easily conclude that the general setting is favorable for the development of neurosis." Although tables and responses are presented, the author never clearly presents exactly what constitutes "neurosis."

92. Major, Linda B., "The Psyche: Changing Role Creates Latina's World of Conflicts," *Agenda,* Washington, D.C., Spring 1974, 6-7.

Three Chicana Ph.D. psychologists, Carmen Carrillo-Berón, Dolores Jiménez-Longille, and Martha E. Bernal, were interviewed concerning *la mujer Chicana.* Ms. Major states that all three "described 'conflict' as the common theme in their observations of women." This conflict is described in terms of male-female relationships and in the context of *la cultura.* The author presents a very superficial discussion of the "conflict" premise, and it is evident that too much was attempted for such a brief article.

93. Mason, Evelyn P., "Sex Difference in Personality Characteristics of Deprived Adolescents," *Perceptual and Motor Skills,* Vol. 27, 1968, 934.

The results of Ms. Mason's study suggest that "deprived" female, junior high students of Native American, Mexican American and European backgrounds scored more negatively than males in instruments designed to determine personality characteristics. The author concludes that the females who were tested appeared more poorly motivated and non-conforming than males regardless of ethnic differences.

94. Opler, M. K.; D. H. Stoker; L. A. Zurcher; and W. Fox, "Women in Psychotherapy: A Cross-Cultural Comparison," *Transcultural Psychiatric Research Review*, Vol. 7, 1970, 203-205.

The authors present a comparison of Mexican-American and Anglo psychiatric patients. They characterize the former as more neurotic, while the latter group tended to have more character disorders. Discussion of cultural values is employed as an explanation for the described differences.

95. Padilla, Amado M., "Psychological Research and the Mexican American," *La Causa Chicana*, M. M. Mangold (Ed.), New York: Family Service Association of America, 1972, 65-77.

Dr. Padilla offers a thorough analysis of the general neglect and stereotypic findings which psychology as a discipline has fostered in regard to Chicanos. The major sections of discussion include: (1) Family-child relationships, (2) Bilingualism and tests of intelligence, (3) Advantages of bilingual training, (4) Mental illness and mental health practices, and (5) Recommendations for a responsive psychology. The first section summarizes and critiques the sex-role stereotypes of this field.

96. Padilla, Amado M. and René A. Ruiz, *Latino Mental Health: A Review of the Literature*, Washington, D.C.: U.S. Government Printing Office, 1973.

The chapter on "Normative Behaviors" contains a careful discussion of the structure and function of sex-roles and the Spanish-speaking family. The authors indicate that the widely held myth of the "typical" Spanish-surname family has yet to be validated. Similarly, they discuss how exaggeration and over-generalization characterize discussions of sex-roles. For example, although there is general agreement on the verbal definition of *machismo*, the concept has not been tested empirically in terms of behavioral referents.

97. Rubel, Arthur J., *Across the Tracks: Mexican-Americans in a Texas City*, Austin: The University of Texas Press, 1966.

This is one of the most well-known and often-quoted anthropological studies concerning Mexican-Americans. The study emphasizes the "submissive, unworldly, and chaste" role of the *mujer*, although the author admits that his participant-observer technique was not appropriate for gathering information about Mexican-American women. Rubel uses an assimilationist perspective: Chicanos will be less anxious and paranoid, as well as better educated and wealthy, if they will just renounce their cultural heritage and get on with the "Americanization" process.

98. Swickard, D. L. and B. Spilda, "Hostility Expression of Minority and Majority Groups," *Journal of Consulting Psychology*, Vol. 25, 1961, 216-220.

The authors utilized instruments to measure projected hostility in "Spanish American" and Anglo delinquents. The results of the study suggest that the "Spanish American" male group tested, was significantly more hostile than females or non-Spanish Whites. The authors attribute the results to the radical differences in home training for "Spanish American" boys and girls, that is, girls are strongly discouraged from direct expression of hostility.

General

99. Clark, Margaret, *Health in the Mexican-American Culture*, Berkeley: The University of California, 1959.

This early study of Mexican-American health care beliefs and practices in the poverty-stricken barrio of *Sal Si Puedes* has been used for many years to stereotype Chicanos. The author perpetuates the unfortunate stereotype of the male-dominated, patriarchal, authoritarian family structure. In her description of Mexican-American health care practices, she emphasizes the "primitive" or "quaint customs" of folk medicine, portraying Chicanos as ignorant, superstitious and negligent of Anglo scientific medicine. Some of her data does, however, indicate that it is difficult for Anglo observers to perceive fully the familial and social relations of Chicanos.

100. Garcia, Patti, "Forced Sterilization of Third World Women," *La Razón Mestiza II*, Special Edition, Stanford, California, Summer 1975.

The author presents a grim picture of the tactics and strategies utilized against Third World women who are victims of forced sterilization. According to Ms. Garcia, the accounts she describes are part of "the U.S. government's campaign to isolate the overpopulation of the poor and Third World people." The article concludes by presenting some protective measures which have been undertaken by a women's health group in California.

101. "La Chicana y Su Salud," *Inside the Beast*, Vol. I, No. 13 [San Diego, California], June 8, 1973, 30-40.

The article attempts to point out some of the problems which have limited Chicanas from receiving the best possible medical and health care. The article cites such barriers as the church and the *"virgencita"* image as impeding knowledge concerning the female body. The article urges Chicanas to overcome preconceptions in order to help prevent possible diseases such as breast cancer. The medical profession is also criticized due to its curative rather than preventative nature. The article concludes that Chicanas must challenge not only the "madona image" but also the entire health care system.

102. Lange, Anna Beatrice, "Chicana Self-Help Clinics," *La Razón Mestiza II,* Special Edition, Stanford, California, Summer 1975.

In this article the author describes the problems of receiving adequate health care in the United States. Stressing the "heightened" problems of *Raza* women, Ms. Lange enumerates the various obstacles they must attempt to overcome in achieving access to health care, e.g., language differences, the "women's problems" myth, uncommunicative doctors and high fees. The author concludes by discussing solutions toward the "demystification of the health field," such as community controlled health clinics, raised consciousness of the male doctors, and more women in the medical field.

103. Molina, Gloria, "Medical Rights," *La Razón Mestiza II,* Special Edition, Stanford, California, Summer 1975.

In this brief article the author discusses the California Coalition for the Medical Rights of Women which "is organized to make the State Department of Health (in California), and drug and medical industries realize their accountability to women as health consumers." The article continues by describing the purpose, goals, and initial successes of the organization.

104. Weaver, Jerry L. "Mexican American Health Care Behavior: A Critical Review of the Literature," *Social Science Quarterly,* Vol. 54, No. 1, 1973, 85-102.

The author's intent is to question the scope, methodology, content, and reliability of health care literature dealing with the Mexican-American population. He critiques literature written by Lyle Saunders, Margaret Clark, Arthur Rubel, etc., and discusses several more recent studies which emphasize non-cultural factors as major determinants of Mexican American health attitudes and behavior. He concludes by citing three issues that should be further researched intensively: health care subculture, utilization of providers, and community participation.

HISTORY

105. Allen, Ruth A., "Mexican Peon Women in Texas," *Sociology and Social Research*, 1931-32, Index to Vol. XVI, Los Angeles, California 131-142.

This study is based on some of the findings of a survey of the industrial and economic position of 294 farm women in five Texas counties. The author attempts to analyze the survey data concerning the working and living conditions of the Mexican women, utilizing a capitalist concept of "work" and "labor power." Women's marital and family relations are briefly discussed, but there is no attempt to analyze the cause for their daily hardships. Ms. Allen fails at her attempt to objectively analyze the data and instead presents very ethnocentric and sexist premises throughout the study.

106. "Bibliography on Women in Colonial Mexico," *Regeneración*, Vol. II, No. 4, 1974, 7-11.

This bibliography was compiled by a group of women working concurrently on a research seminar in different universities throughout California. They have compiled a valuable guide for anyone researching *la mujer Mexicana* from the period before the Spanish Conquest to the nineteenth century.

107. Brenner, Anita, "The Dark Madonna" (Chapter Six), *Idols Behind Altars*, New York: Biblo and Fannen Booksellers and Publishers, Inc., 1929, 127-156.

Stressing the religious effects on the Indians, the author analyzes the history of the Conquest of Mexico. She questions the results of the Conquest and depicts the religious character of the Indian as a combination of pagon worship through Christian rituals. The author discusses Our Lady of Guadalupe, "the Dark Madonna," stating that she "could very well be considered the mother of all other Christian images." While Chapter Six is the most relevant to the image of *la mujer*, the author makes brief references throughout the book to other *mujeres*–Adelita, Valentina, Malintzen *(La Malinche)*, Dolores Cueto and Carmen Foncerrada.

108. Butler, Mrs. John W., "The Women of Mexico," *The Missionary Review of the World*, Vol. XXIX, No. 3, March 1916, 181-186.

While this article deals with the Mexican family and Mexican women at the turn of the century and not *la mujer Chicana*, it is nevertheless a valuable article because it exposes the type of perspective "missionaries" carried towards anyone outside of the American culture. A definite "White man's burden" attitude towards the Mexican women is evident. The author stresses the lack of morals of the Mexican woman and credits her problems to poverty and abject living conditions.

109. Cabeza de Baca, Fabiola, *We Feed them Cactus,* Albuquerque: The University of New Mexico Press, 1974.

In her memoirs, the author presents a historical account of the colonizers of New Mexico who lived and traveled on the Llanos, the Staked Plains. Reference is made to the participation of upper class women in the social, medical, religious, as well as other colonizing activities. This book should be of value to anyone researching New Mexico's history and of some value to anyone researching women's presence in the history of the Llano and Ceja, New Mexico.

110. Calderón de la Barca, Fanny, *La Vida en México Durante Una Residencia de Dos Años en ese País,* Felipe Teixidor (Tr.), México, D.F.: Editorial Porrua, S.A., 1967.

This document is a collection of letters written by the wife of a Spanish diplomat assigned to Mexico during the nineteenth century. The letters present an account of the customs and traditions of the people of Mexico. Also included are colorful descriptions of the mode of dress, characteristics and attitudes of women. Fanny Calderón de la Barca's letters are a sincere and objective narrative of nineteenth century Mexico which should prove useful to researchers of this period. While this edition is in Spanish, the book was first published in English by Doubleday under the title of *Life in Mexico: The Letters of Fanny Calderon de la Barca,* Howard T. and Marion H. Fisher, editors.

111. Camarrillo, Alberto, "The Development of the Chicano Working Class, 1860-1897," *Perspectivas en Chicano Studies–Proceedings of the Third Annual Meeting of the National Association of Chicano Social Science, 1975.* Forthcoming.

The paper describes the Chicano worker within the time span of one generation in Santa Barbara, California. The author relates how Chicanos and Mexicanos responded to the economic need of the area, supplying a cheap source of labor, their life styles thus being shaped and reshaped by forces outside their control. Statistical data and tables which provide a picture of the occupational status of Chicanos up to the beginning of the twentieth century are included in the paper. The author is careful in noting and describing (in pages 21-26) the role of the Chicana and her children as integral parts of the family occupational structure, analyzing women's contributions to the economic survival of the family.

112. Chávez, Fray Angélico, *Origins of New Mexico Families,* Santa Fe: The Historical Society of New Mexico, 1954.

This is the product of a geneological study by Fray Chávez concerning the colonizers of New Mexico during the seventeenth and eighteenth centuries. Family names and relevant dates as well as some details concerning family relationships–marriages, names of children, etc.–are provided. This document should prove to be useful as a historical reference for researchers concerned with this period.

113. Chávez, Fray Angélico, *Our Lady of the Conquest*, Santa Fe: The Historical Society of New Mexico, 1948.

The author examines the emergence of the Virgin cults in New Mexico during the sixteenth and seventeenth centuries. He focuses on the elusive Virgin, "La Conquistadora," the patron saint of New Mexico during this period. The devotion for this Virgin appears and disappears throughout this period maintaining equal religious status with the followers in each generation. The author relays the unanswered questions concerning her origins and her popular name, "La Conquistadora." The book is filled with historical data of New Mexico, its people and religious traditions and should prove to be valuable to those interested in historical research.

114. Cotera, Marta, "La Mujer de la Revolución," *La Verdad*, Vol. IV, No. 1, September 16, 1973, 6.

Written in Spanish, the articles gives numerous examples of heroic women in Mexico's fight for Independence in 1810. Brief accounts of the activities of such famous women as Josefa Ortiz de Domínquez and Manuela Medina, "La Capitana," as well as María Fermina Rivera, Leona Vicario, and Doña María Tomasa Esteñez y Salas are presented. This article destroys the myth that Mexican women have never been active and provides many names of heroic women who should be further studied.

115. Defoureaux, Marcellin, "Domestic Life, Woman and Home" (Chapter Eight), *Daily Life in Spain in the Golden Age*, New York: Praeger Publications, 1970, 145-162.

The author discusses two conflicting feminine images that emerged concerning Spanish women during the sixteenth and seventeenth centuries: that of the chaste woman who stayed home as portrayed in literature and that of the bold, provocative woman as relayed in reports by travelers through Spain. The author states that the lack of information concerning the domestic and family life of the middle class woman further clouds the issue of the contradictory image of the Spanish women of this period. The chapter focuses on information concerning the daily life—family, cosmetics, fashions, male-female relationships, etc.—of the wealthy "great ladies" of Spain.

116. Del Castillo, Adelaida, "Malintzin Tenépal: A Preliminary Look into a New Perspective," *Encuentro Femenil*, Vol. I, No. 2, 1974, 58-78.

As the title indicates, this study presents a new perspective on the historical role of Malintzin Tenépal, popularly known as *"La Malinche."* The author analyzes the role of Malintzin Tenépal from the point of view of her life, her culture and her time in history. She attempts to rescue Malintzin's traditional image of the evil female who betrays her people. Ms. Del Castillo analyzes the motives behind the perpetuation of said image in Mexican literature and the implications it has had for *Mexicanas* and Chicanas throughout history.

117. de Tejeira, Otilia Arosemena, "The Women in Latin America: Past, Present, Future," *Américas*, Vol. 26, No. 4, April 1974, 54-516.

Stressing the contributions of women in Latin America, the author presents a historical approach to relate their involvement in the development of Latin America. She divides the article into several sections: (1) the women in Indian societies, (2) the women in colonial times, (3) the Independence Movement, (4) the Republican Era, and (5) the panorama of today. The author then details the creation of the Inter-American Commission of Women from the Sixth International Conference of American States in 1928. Stating the accomplishment of the Commission and other branch organizations resulting from it, Ms. de Tejeira describes projects underway such as coordination of efforts, revision of civil codes, creation of more women's bureaus, and an Applied Laboratory on Technical Education of Women.

118. Durazo, Zabriela, "La Mujer en la Historia y en la Vida de México," *Pensamiento Político,* México, D.F., No. 76, Vol. XIX, junio 1975, 205-214.

The article, which is written in Spanish, presents a sketch of several women who actively participated in the historical development of Mexico, including the struggle for women's suffrage. In the second section of the article the author presents information concerning women in contemporary Mexico, emphasizing their social role.

119. Foley, Douglas; Clarice Mota; and Ignacio Lozano, "The Mejicano Family in the Rancho," *Early South Texas Society and Schools from 1900 to 1930,* Final Report (Section 1 of 5) to the Office of Education, U.S. Department of H.E.W., (NIE Project No. R020825 and No. 3-4003), The University of Texas at Austin, December 15, 1974, 40-57.

This chapter of section one of the report provides a detailed discussion of family patterns in South Texas during 1900-1930. Discussion ranges from male-female roles and marriage, to children and other family ties. Special emphasis is placed on the strong role the woman played in the family structure. This chapter was written by Ms. Mota from information she obtained through interviews with Chicanas in South Texas.

120. Foley, Douglas; Clarice Mota; and Ignacio Lozano, "Life in La Colonia and the Mexican Family" and "The Changing Mejicano Family," *The Transition of Early South Texas Society from 1930 to 1960,* Final Report (Section 2 of 5) to the Office of Education, U.S. Department of H.E.W., (NIE Project No. R020825 and No. 3-4003), The University of Texas at Austin, December 15, 1974, 77-100.

These two chapters of section two of the report provide information concerning family patterns during the period between 1930 and 1960. Discussion centers on how the family was effected during the transition from *colonias* to town living. Ms. Mota wrote these chapters utilizing information obtained from "life histories" of women as well as from interviews.

121. Green, George N., "ILGWU in Texas, 1930-70," *The Journal of Mexican American History.* Vol. I, No. 2, Spring 1971, 144-169.

The author studies the International Ladies Garment Workers Union which has been one of the few unions in history willing, and able, to organize Chicana workers in Texas. Although the author relates Chicanas participation, he emphasizes the Anglo "leadership" and injects racist and sexist remarks throughout the article. This is historical documentation of the union's activity in Texas which provides a source to those interested in labor history and is of some value to those interested in the Chicana's role in union participation.

122. Hoberman, Louisa S., "Hispanic American Women as Portrayed in the Historical Literature: Type or Archetypes?" *Revista/Review Interamericana,* (Una Revista de la Universidad Interamericana de Puerto Rico), Vol. IV, No. 2, Summer 1974, 136-147.

The author presents a review of the historical involvement of Latin American women from the Colonial Period through the nineteenth century. Ms. Hoberman provides examples of women as warriors, soldiers, leaders, politicians, social activists, educators, and so forth in various countries–Mexico, Chile, Argentina, Cuba, Peru. The author concludes that these women demonstrate a most significant attribute in "that the historical image of the Hispanic American woman is of a person who is creative and assertive but does not relinquish her family ties and affective mode of behavior." The author provides several historical citations concerning the involvement of *la mujer* which should be useful to researchers.

123. Kaplan, Temma, "Spanish Anarchism and Women's Liberation," *Journal of Contemporary History,* Vol. 6, No. 2, 1971, 101-110.

This is an article which addresses itself to the issue of anarchism and its relationship to women's liberation. Ms. Kaplan discusses "anarchist attempts to aid working class women (in Spain) in the period between the end of the First World War and the close of the Civil War." The author provides interesting information on the actions of the women's group, *Mujeres Libres,* and their attempts to gain rights for women.

124. Kruger, Hilde, *Malinche, El Adios a los Mitos,* México, D.F.: Editorial Cultura, 1944.

In a brief *"ensayo,"* the author presents a refreshing and positive study of Doña Marina, "La Dama de la Conquista." While Doña Marina has historically been portrayed as a secondary figure in the Conquest of Mexico, Ms. Kruger credits her as the person who made the Conquest possible. Ms. Kruger further asserts that Malinche was not solely an interpreter, she was also an eloquent and persuasive speaker. In addition, the author cites Doña Marina as an admirable person and as a heroic example of bravery. The book is divided into four sections: the first part describes the role she played in the Conquest; the second analyzes the attitude of Cortez towards her; the third tells of the attitudes of both Indians and Spaniards towards women; and the fourth deals with the relationship between Cortez and Marina, the myths and legends. The book is written in Spanish and is a good example of *"las impresiones de una mujer sobre otra."*

125. "La Valentina en la Miseria," *Magazíne de Policia,* Año XXXII, Numero 2,560, Edición de Jueves, 28 de enero de 1971, 3+.

The article, which is written in Spanish, is prepared from an interview with Valentina Ramírez Avitia, *"La Valentina,"* and relates her actions throughout the Revolution of 1910. While discussing what has become of herself, Valentina answers many questions reminiscent of her heroic past. Although she remains today a forgotten figure in the Mexican Revolution, La Valentina states that she feels proud to see that her contributions led to a greater Mexico. She concludes that she would pick up her rifle again to insure freedom had she the strength and years.

126. León-Portilla, Miguel, "La Institución de la Familia Nahuatl Prehispánica: Un Antecedente Cultural," *Cuandernos Americanos,* Vol. 154, September-October 1974, 143-61.

The author presents a detailed discussion concerning the Nahautl family in prehispanic Mexico. He relays the importance of the family to prehispanic man in the following manner, *"la familia constituye la primera forma de relación humana permanente y entera."* Stressing the significant role of each member within the family unit, Dr. León-Portilla describes the importance of creating life, maternity and of children. The author presents a cohesive discussion of an institution which has been misinterpreted by Anglo social scientists. As was the intent of the author, the article provides insight into the antecedents of family patterns of Mexicans and Chicanos.

127. Limón, José E., "El Primer Congreso Mexicanista de 1911: A Precursor to Contemporary Chicanismo," *Aztlán,* Vol. 5, No. 1 & 2, Spring and Fall 1974, 85-117.

The article relates the incidents leading to *El Primer Congreso Mexicanista,* a political conference held in Laredo, Texas, September 14-22, 1911. The article outlines the specific points discussed, one of which dealt with the women's role within the Congress, one on women's contributions, and finally, the creation of a women's group. While the references to the women's group, *la primera Liga Femenil Mexicanista,* are brief, the events presented by Mr. Limón provide "a strong historical precedent for Chicana activists."

128. Magón, Ricardo F., "A La Mujer," *Regeneración,* September 24, 1910, Reprinted in booklet form by Prensa Sembradora, Oakland, California.

Ricardo Flores Magón's editorial is a call for *mujeres* to join the revolution. He reviews the historical relegation of women to a subordinant position in society. He then asserts that women must raise themselves from the economic prostitution in which society has placed them. Revolution is offered as an alternative to this economic state which will lead to the liberation of the women and to the concurrent liberation of the men thus raising both from subjugation. Magón was one of the first *Mexicanos* to publically credit women and to acknowledge the importance of their involvement in order to accomplish a successful revolt.

129. "Mexican Feminist Congress," *International Socialist Review,* Vol. XVII, No. 3, September 1916, 152-153.

This is a brief article concerning the increasing feminist movement in Mexico at the turn of the century. Mentioned are collective actions taken by feminist groups such as the Feminist Congress held in Yucatan. The article presents interesting insight into the movement for women's rights in Mexico.

130. "Mexican Feminist: Firey Leader of Embattled Señoritas Wins an Assurance," *The Literary Digest*, Vol. 122, No. 16, 1936, 12.

This brief article reports that Ana María Zapata, daughter of Emiliano Zapata, presented to the Mexican Congress a manifesto demanding that women be given equal political rights. Ms. Zapata urged the Cárdenas regime to change the electoral laws in order to extend suffrage rights to women. She cited *soldaderas'* participation in the Mexican Revolution and their contribution to the struggle which aided in paving the way for the establishment of the National Revolutionary Party as a precedent.

131. Miller, Beth K., "Avellaneda, Nineteenth Century Feminist," *Revista/Review Interamericana*, (Una Revista de la Universidad Interamericana de Puerto Rico), Vol. IV, No. 2, Summer 1974, 177-183.

The author presents a brief view of the nineteenth century Romantic Poet Gertrudis Gómez de Avellaneda, a Cuban expatriate who lived in Spain. The life and work of Avellaneda are reviewed in order to demonstrate her feminist beliefs and attitudes. Dr. Miller collaborates this feminist perspective with quotes from Avellaneda's poetry and other writings concerning this dynamic poet. Avellaneda's feminism is most evident not only in her personal actions but also in the fact that "not only did she write works about women but for them, and often dedicated to women she liked and respected."

132. Moreno, Dorinda, "Colonization and the Mestiza, a Framework for Discrimination and the Chicana," Distributed through Concilio Mujeres, San Francisco, California, 1-4.

In a brief paper written "to support the need for improved media and the Spanish speaking community, particularly its women," Ms. Moreno presents a historical interpretation of the social image of the *Mestiza*. She develops the idea that the negative results of the colonization process still effect *la mujer Chicana* and has lead to difficulties in eliminating the negative image imposed upon her.

133. Nieto-Gómez, Anna, "Women in Colonial Mexico," *Regeneración*, Vol. II, No. 4, 1974, 18-19.

The author discusses historical information presented at a workshop held at Stanford University by women involved in researching woman in Colonial Mexico. The women who conducted the workshop "emphasized the immensity of the problems in obtaining sufficient information about women during the period." Ms. Nieto-Gómez presents these problems, as well as a brief account of the findings of the researchers.

134. Peyton, Green, "La Pasionaria" (Chapter 15), *San Antonio, City in the Sun*, New York: McGraw-Hill Book Company, Inc., 1946, 168-176.

This chapter centers on Emma Tenayuca, an organizer and leader of the Pecan Shellers Strike in San Antonio, Texas, in 1938. An avowed Communist, she organized Mexican Americans in a struggle to regain their jobs and to receive adequate pay. The chapter goes on to further relate Ms. Tenayuca's Communist activities and their failures due to the insuing World War II.

135. Plenn, J. H., "Forgotten Heroines of Mexico," *Travel*, Vol. XLVI, No. 6, April 1936, 24-27, 60.

The heroines of the Mexican Revolution are recognized and praised for the physical and moral support they provided in times of war and peace. Women's participation throughout Mexican history is depicted in significant roles throughout the Chichimec, Aztec, Colonial and Revolutionary periods. The author gives examples of heroism displayed by *soldaderas* such as *"La Mohoneria"* and several other unknowns whose actions helped shape the course of Mexican history. Amidst the stories of women's heroic deeds, there are also the more common cases of women living in destitute conditions, suffering from malnutrition, and bearing and raising children in wretched circumstances.

136. "Promise Kept," *Time*, Vol. 60, No. 25, 1959, 31.

This is a brief article concerning the role of Amalia de Castillo Ledón in attaining the voting rights for Mexican women. The articles also describes the many other feminist activities of Ms. de Castillo Ledón who was recognized as "Mexico's No. 1 suffragist."

137. Rodríguez, Richard and Gloria L., "Teresa Urrea–Her Life, As It Affected the Mexican-U.S. Frontier," *El Grito*, Vol. 5, Summer 1972, 48-68.

This historical narrative portrays Teresa Urrea, "La Santa de Cabora" as a healer of people and not as revolutionary leader nor a conspirator. Teresa is portrayed as a woman who became popular with the people through their recognition of her healing power and was later proclaimed a saint by her followers. The authors relate how the Mexican government exiled Teresa and her father, Don Tomás, from Mexico for fear that the daughter-father team was accountable for inspiring rebellion against the Díaz administration along the Mexico-Arizona border. They also describe how Teresa and her family moved, finally settling in Clifton, Arizona, where she spent her last years in faithful service to the surrounding communities. The article was written in an attempt to correct the historical misrepresentations surrounding the life of Teresa Urrea.

138. Sánchez, Olga, "Lucía Eldine Gonzales de Parson: Labor Organizer," *Imágenes de la Chicana*, Chicano Press at Stanford, Menlo Park: Nowels Publication, 1973-74, 10-12.

The author relates a historical account of the life of Lucía Eldine Gonzales and her husband Albert R. Parsons. She tells of their background and of their start in the labor movement in the late 1800's. Albert Parsons was convicted and sentenced to death for subversive activities and Ms. Sánchez tells of Lucía's unsuccessful struggle to win his freedom. The author relates how she continued to work with labor struggles increasing her activity

and involvement. While never receiving the recognition she deserved for being instrumental in the organizing of workers, she nevertheless is one of many such women who have been overlooked by historians.

139. Smylie, Vernon, *A Noose for Chipita,* Corpus Christi: Texas Syndicate Press, 1970.

The author reconstructs the events preceding and following the hanging on November 13, 1863, in San Patricio County of Chipita Rodríguez, the only woman ever legally hanged in Texas. While Mr. Smylie intended the story of Chipita's death as his main subject, he relays information which appears extraneous to the understanding of this historical event. Since Chipata becomes an incidental figure, the reader is left with many unanswered questions concerning her death. However, for those interested in further study, the author includes research notes and references.

140. Somonte, Marino G., *Doña Marina, "La Malinche,"* México, D.F.: Edimex S. de R. L., 1969.

The author presents alternatives to the traditional portrayal of Doña Marina as the betrayor of her people who played an insignificant role in the Conquest of Mexico. The positive contributions of Doña Marina are enumerated and Somonte emphasizes her importance to the history of Mexico. The book includes chapters dealing with Doña Marina's private life: her marriage to Juan Jaramillo, her love for Cortez, her philosophical outlook, her role in religion and Cortez's attitude toward her. In addition, the book contains a chapter which deals with geographical sites bearing her name and a chapter which describes the comparisons between, and assumptions about, Doña Marina and *La Llorona.* The book is written in Spanish.

141. Spinden, H. J., "Indian Manuscripts of Southern Mexico: Women's Position in Ancient Mexico," *Smithsonian Report,* 1933, 429-451.

In an annual report of the Board of Regents of the Smithsonian Institution in Washington, D.C., the author presents the history of the Olmec, Mixtecs, and Zapotecs and provides a brief section on the women's position in ancient Mexico. According to the report, women were known to be self-reliant and to assert personal independence, e.g., women are shown in the codices wearing military clothing and going to battle.

142. "The Largest Chicano Strike in Texas History," *Chicano Times,* Vol. VI, No. 61, January 31-February 14, 1975, 2+.

This article covers the Pecan Sheller's Strike of February 1938, and its leader Emma Tenayuca. The article presents the details which led to the strike, the conditions of pecan shelling in San Antonio, the substandard wages and working conditions of the shellers, and the attempts to unionize for affective action. Also discussed are Ms. Tenayuca's efforts to organize a union for the shellers, her involvement with the Communist Party and her activities which led to successful negotiations with the shelling companies.

143. Thurman, Judith, "Sister Juana: The Price of Genius," *Ms.*, Vol. I, No. 10, April 1973, 14-21.

The life of the intellectual, Sor Juana Inés de la Cruz, is presented in a concise, well-written essay. Sor Juana is depicted as a genius, knowledgeable in the fields of history, mathematics, astronomy, music and literature and is described as a woman whose knowledge superseded that of any other women in the seventeenth century. The author relays how Sor Juana chose to enter a convent and spend the rest of her life devoted to her studies. Ms. Thurman presents a brief account of a woman who, although living at a time when feminist philosophy was not condoned, was an adamant spokesperson for the liberation of women.

144. Turner, Fredrick C., "Social Groups and the Revolution" (Chapter 5), *The Dynamics of Mexican Nationalism.* The University of North Carolina: Chapel Hill, 1968.

The author discusses how the Revolution of 1910 was the triggering force which led to the development of a feminist movement in Mexico. Prior to this time, the author believes that the woman had little association with the actions which shaped her life. Through her participation in the Revolutionary Movement, however, she developed a true sense of nationalism, thus leading to her concern for her personal civil rights. This section contains some outstanding information on *la Mejicana's* contributions to the Revolution and their efforts to obtain suffrage and equality under the law after the Revolution of 1910.

145. "Votes for Señoras," *The Literary Digest,* Vol. 120, No. 18, 1935, 18.

This very short article states the position of then incoming President Cárdenas in support of suffrage for Mexican women.

LABOR/EMPLOYMENT

146. "Affirmative Action Plan–Women at SER," Service, Employment, Redevelopment (SER), National Office, Los Angeles, California, 1-12.

This is the Affirmative Action Plan as developed by SER which is one of the largest organizations servicing Spanish-speaking people in employment in the nation. The plan was developed to determine whether or not women at SER are receiving fair and adequate employment treatment. Statistical data are presented concerning percentages of women within SER and percentages of professional women in the United States and California. The document describes how SER is undertaking to increase the percentage of professional women proportionate to national percentages. Goals and measures for the development of the Affirmative Action Plan are also included.

147. Aguilar, Linda, "The Chicana and Unequal Opportunity," *LULAC NEWS*, May 1974, 30-31. (Reprinted from *El Sol de Tejas*).

The article briefly describes the neglect of the Chicana in the labor force. Ms. Aguilar states that one of the major obstacles that prevents Chicanas from seeking meaningful employment is the Chicano male, that is, *macho* attitude, inferiority complex, etc. Ms. Aguilar presents a factual sketch of employment of Chicanas in San Jose, California, but the rest of the article is largely opinion.

148. Aguilar, Linda, "Unequal Opportunity and the Chicana," *Regeneración*, Vol. II, No. 4, 1974, 45-46.

Same article as above. See annotation above.

149. Arroyo, Laura E., "Industrial and Occupational Distribution of Chicana Workers," *Aztlán*, Vol. 4, No. 2, Fall 1973, 343-382.

The author presents a good, statistical profile of Chicana workers including an analysis of occupational status and distribution of workers. The study, which concentrates on the California and Texas industrial labor force of 1970, is based mostly on government publications and literature on the Farah Strike. The methodology and problems in the definition of data, the Chicana worker as of 1969 in California and Texas, and a brief insight of the Farah Garment Workers Strike of 1972-74, are the three basic sections of the study. In the words of the author, the study seeks "to encourage more Chicanas to do research and quantitative analysis of Chicanos."

150. Baer, Barbara L. and Glenna Mathews, "The Women of the Boycott." *The Nation,* Vol. 218, No. 8, February 23, 1974, 232-238.

In an interview, Dolores Huerta, Vice President of the United Farm Workers Union, expounds upon the vital force of the women in the union. Besides providing strength and faith for their families and the union, they are taking expanding leadership roles. Ms. Huerta relates her personal experiences and how her involvement has bettered her life. She rallies women to the struggle of self-assertion and the development of their full potential. Using herself and the women of the United Farm Workers as examples to relate the fear of inexperience and other conflicts, she advocates the resolution of these problems through direct involvement.

151. Bufanda, Sylvia, "Chicana Power on the Job," *La Razón Mestiza II,* Special Edition, Stanford, California, Summer 1975.

In this brief article the author discusses "Chicana activism in labor unions." Citing statistics, the author describes the reasons Chicanas have had to organize to receive adequate pay and equal treatment. Ms. Bufanda also cites several examples of Chicana involvement in union organizing and in other activities designed to end discrimination practices in employment.

152. Camarrillo, Alberto, "The Development of the Chicano Working Class, 1860-1897," *Perspectivas en Chicano Studies–Proceedings of the Third Annual Meeting of the National Association of Chicano Social Science, 1975.* Forthcoming.

See annotation number 111.

153. "Chicana Service Action Center," *Regeneración,* Vol. II, No. 3, 1973, 6-7.

This article offers an explanation of the work undertaken by the Chicana Service Action Center and the problems which have been encountered. Despite the obstacles which must be overcome such as unmarketable skills and discrimination, the article describes the successes of the Chicana Service Action Center in placing Chicanas in the labor force.

154. *Chicanos Strike at Farah,* San Francisco: United Front Press, 1974.

This pamphlet was developed to present the story of the Farah Strike and of "how this struggle for unionization is part of the long history of the Chicano people's struggle against oppression in the United States." Production and wage statistics as well as interviews with Farah employees and excerpts from news articles are utilized to describe the events of the strike and working conditions in the Farah plants. Since eighty-five percent of the workers involved are Chicanas, working conditions for women and *mujer* involvement are stressed.

155. Cooney, Rosario Santana, "Changing Labor Force Participation of Mexican American Wives: A Comparison with Anglos and Blacks," *Social Science Quarterly*, Vol. 56, No. 2, September 1975, 252-261.

Ms. Cooney attempts to examine whether socioeconomic factors are more significant than familism in effecting the differences of participation rate of married females in the labor force among Mexican-Americans as compared to Blacks and Anglos. Utilizing 1960 and 1970 Census figures, the author analyzes data concerning married females in each group, who live with their husbands, are 14-54 years of age and who live in the five Southwestern states. The author believes that the differences of female participation in the labor force are minimized, if controls are made for socioeconomic factors, especially in the 1970 statistics. While the data presented are interesting, the author concludes with generalizations for which she provides no data and summarizes by introducing extraneous factors and information.

156. Crocker, Elvira Valenzuela, "Chicana Business Women Profit," *Agenda*, 1974, 16-21.

Ms. Crocker presents a concise, informative article on career development and Chicanas involved in the business field by relaying personal experiences of several Chicana business women. Such issues as how these Chicanas got their start, the problems they have encountered, their progress, and the future prospects for themselves and for all Chicanas emerging into the business world are addressed.

157. "Dolores Huerta Talks: About Republicans, César, Children, and Her Home Town," *Regeneración*, Vol. II, No. 4, 1974, 20-24.

Ms. Huerta, Vice President of the United Farm Workers Union, discusses her childhood, high school, and college years. In addition, she relates her experiences as an organizer, mother, co-worker of Chavez, and as a political activitist. Her leadership capabilities and commitment to working with the farmworkers highlight the article.

158. "Farah Workers on Strike—Do Not Buy Pants," *Regeneración*, Vol. II, No. 3, 1973, 10.

This article is a commentary on the attempts of the Amalgamated Workers of America to receive better wages and conditions through the boycott of the Farah Manufacturing Company. The poor working conditions, the low wages, and the fact that eighty-five percent of the workers subjected to this were women, are discussed in this article. Also discussed are the insuing incidents of arrests and harrassment because of the strike. The article concludes with a call for support for a nationwide boycott of Farah.

159. Flores, Francisca, "Equality," *Regeneración*, Vol. II, No. 3, 1973, 4-5.

The author discusses the Chicana's struggle in a White-dominated society. Distinctions are made between Chicanas and White women liberationists in the labor market. While the liberation of the Chicana is seen as important, Ms. Flores states that the liberation of the entire family should take precedence and be the priority of the Chicano movement.

160. Green, George N., "ILGWU in Texas, 1930-1970," *The Journal of Mexican American History*, Vol. I, No. 2, Spring 1971, 144-169.

See annotation number 121.

161. "Huelga, Farah Pants Strike!," *La Raza* [San Juan, California], Vol. I, No. 10, February 1973, 10-13.

While the article does not specifically address the participation of Chicanas in the Farah boycott, it gives an excellent account of the chronological development of the strike. Some good statistical data are provided on incomes of the Farah workers in comparison to other job occupations within the El Paso area.

162. Martínez, Arabella, "One Answer: Controlling Financial Institutions," *Agenda*, Spring 1974, 13-14.

Arabella Martínez, social worker and business woman, summarizes her basic guidelines for the planning and establishment of a savings and loan association. The author provides valuable insight of the problems and unnecessary pitfalls that might be avoided in undertaking such an endeavor. The article is very informative for those interested in business and financial institutions.

163. Moreno, María, "Before Delano—I'm Talking for Justice," *Regeneración*, Vol. I, No. 10, 1971, 12-13.

The author, an organizer for the Agricultural Workers' Organization Committee (AFL-CIO, 1960-62), relates to a Berkeley audience the poverty and hardships endured by agricultural workers.

164. Murphy, Jean, "Unsung Heroine of La Causa," *Regeneración*, Vol. I, No. 10, 1971, 20.

In an interview, Ms. Dolores Huerta relates her experiences as an organizer and negotiator with the United Farm Workers. She briefly alludes to problems encountered by women who work in the fields and states that "women are the real heroines of the movement."

165. Nava, Yolanda, "Employment Counseling and the Chicana," *Encuentro Femenil*, Vol. I, No. 1, 1973, 20-26.

The author begins by relating statistics which demonstrate the need for employment counseling for Chicanas. She continues by presenting seven major issues ranging from family influence and pregnancy, to job environment and employer expectations, which she feels counselors must address when working with Chicanas. The author discusses each issue, utilizing examples from her experiences as a counselor with the Neighborhood Youth Corp. Ms. Nava concludes by stating that training programs will fail the Chicana unless the issues central to her life are addressed through group discussions and counseling.

166. Nava, Yolanda M., "The Chicana and Employment: Needs Analysis and Recommendations for Legislation," *Regeneración*, Vol. II, No. 3, 1973, 7-9.

Ms. Nava relates the problems that keep Chicanas out of effective positions in the labor force. She outlines recommendations for the California Commission on the Status of Women to increase the participation of Chicanas in effective positions and to eliminate further barriers.

167. Nieto-Gómez, Anna, "Chicanas in the Labor Force," *Encuentro Femenil*, Vol. I, No. 2, 1974, 28-33.

This research-based article includes a statistical analysis of Chicanas in the labor force. The data cited by the author were obtained from national labor findings and the Chicana Service Action Center. Ms. Nieto-Gómez states several factors as being major setbacks in Chicanas' securing and maintaining job placement: "lack of skills, communication barriers and racist sexual stereotypes." The author discusses the Chicana Service Action Center as its main concern which is to expose the educational training need of the Chicana in order to place emphasis on the real socioeconomic status of *la mujer*.

168. Peyton, Green, "La Pasionaria" (Chapter 15), *San Antonio, City in the Sun*, New York: McGraw-Hill Book Company Inc., 1946, 168-176.

See annotation number 134.

169. "Public Hearing in Regards to the Status of Women," State of California Commission on the Status of Women, Los Angeles, California, February 9 to 10, 1973, Chicana Testimony, 298-329.

The testimony of four California Chicanas is presented concerning the status of Chicanas in employment and education. Three Chicanas outline recommendations to the State Commission for alleviating employment problems for Chicanas. Such issues as better counseling and adequate training programs are raised as ways to aid Chicanas. Some very good statistics are provided on Chicanas in the labor force in California.

170. Salazar Juárez, Graciela, "Participación Social de la Mujer," *Pensamiento Político*, México, D.F., No. 76, Vol. XIX, junio 1975, 215-220.

The author presents a study of the work performed by women and their economic and social roles in Mexico. She briefly analyzes the exploitation of women's labor, asking that steps be taken to solve such problems. The article is written in Spanish.

171. Santaella, Irma Vidal, "Job Equality for Spanish-Speaking Women," A Paper Submitted to The National Conference on Spanish-Speaking People, Washington, D.C., October 1971.

This is a short presentation which brings out some of the discriminating factors against Spanish-speaking women. The author presents some statistics on women as part of the

labor force and indicates that Spanish-speaking women are grossly over-represented in semi-skilled and unskilled jobs. She proposes five points for consideration. These recommendations include short and long range plans to incorporate Chicanas into all fields of work, the seeking of public office by women, and the establishment of a national standing committee for Spanish-speaking women to build cohesiveness.

172. "The Largest Chicano Strike in Texas History," *Chicano Times*, Vol. VI, No. 61, January 31-February 14, 1975, 2+.

See annotation number 142.

173. "The Union Movement in Mexico and the Rivertex Strike," *La Raza* [San Juan, California], Vol. I, No. 10, February 1973, 42-43.

Dealing with the Rivertex clothing factory in the state of Morelos, Mexico, in 1972, this article addresses itself to the Lady Garment Worker's Union and the women of the union. The article relays how these women have been a major force in seeking just pay and improved working conditions. The article cites some of the more blatant discriminatory actions and some of the conditions such as below-minimum wage pay as causes for the massive walkout.

174. "Women–Female Apprentices in California Active at End of Calendar Years 1967-68-69," *Regeneración*, Vol. I, No. 5, 1970, 2.

This article presents statistical data which demonstrate that women apprentices still comprise a very small percentage (0.36) of all California apprentices. However, the data indicate that their numbers are growing and a higher proportion of these women are from minority groups.

LA CULTURA

175. Castellanos, Rosario, "La Aportación de la Mujer a La Cultura," *Regeneración,* Vol. II, No. 4, 1974, 16-17.

In this brief article Ms. Castellanos maintains that, from a qualitative perspective, women have been instrumental contributors to the Mexican culture. After reviewing the issue of sex differences and finding nothing innately superior about the male, the author continues by stressing the diversity of Mexican women today. The author believes that for women, however, abnegation remains a major role within the Mexican family structure. The author concludes by questioning the negative images with which the Mexican woman has been burdened and by urging women to struggle to create their own image through self-development. The article is also published in English in this issue of *Regeneración* on pages 14-15.

176. Castellanos, Rosario, "La Aportación de la Mujer a La Cultura," *La Luz,* Vol. 3, No. 8, November 1974, 36.

Same article as above. See annotation above.

177. Chapa, Evey, " Entrevista con Carmen Lomas Garza," *Tejidos* Vol. III, No. 4, 1976.

In a taped interview, Carmen Lomas Garza shares "techniques of producing her art, inspirations for particular prints and her work in general, dates, motivations, and all the other influences which assisted or deterred her in her development as a Chicana artist." The interview was edited into three parts: "Su Vida," "Sus Obras," and a section entitled, "Carmen, Chicana Artist." This is a very warm and realistic account of a Chicana's struggle to become a professional and still remain in touch with her culture.

178. Flores, Gloria Amalia, "And Her Children Lived," San Diego, Calfaztlán: Toltecas en Aztlán Publications, 1974.

Ms. Flores presents a brief narrative poem portraying the Mayan interpretation of the creation of the earth. The booklet also contains illustrations by the poet.

179. Garza, Carmen Lomas, "Arte," *Magazín,* Vol. 1, No. 9, September 1973, 57-61.

The article presents a review of the art work of Carmen Lomas Garza. The techniques and the methods employed by the artist are discussed. The review concludes with a brief history of the artist. In addition, six of her art pieces are featured and detailed.

180. González, Sylvia. "The Chicana in Literature," *La Luz*, January 1973, 51.

Ms. González presents her poems, "Revelations of a Dream," "El Poeta," "Jornada" and "La Raza," in the context of a theme on poets and the Chicana attempting to work within a male-dominated art form. She appeals to Chicanas to take their place in "this fight for cultural liberation" and for each to use her talent in "preserving the history of her people."

181. "La Causa: La Mujer" (Chapter IX), *Aztlán, An Anthology of Mexican American Literature*, Luis Valdez and Stan Steiner (Eds.), New York: Random House, 1972, 257-265.

In an Anthology developed to present a cultural review through literature of *"La Raza Cósmica" (Los Chicanos)*, the editors include a chapter entitled "La Causa: La Mujer." The chapter contains poetry and essays concerning *la mujer Chicana*. It is divided into five sections including excerpts from the Aztec Codices, as well as sections on the pioneer woman and the new Chicana.

182. *Las Cucarachas*, San Francisco, California: Concilio Mujeres.

This is a booklet of poetry by Chicanas which was created to celebrate "la mujer en el arte." Included is a brief description of "Cucarachas en Acción," a *teatro de Chicanas* from San Francisco dedicated to recognizing the contributions of *mujeres*.

183. Mota, Clarice D. "Chicana," *Response*, Vol. 6, No. 5, May 1974, 26-29.

The author presents a brief pictorial essay on *la mujer Chicana*. Ms. Mota's artistic sketches and descriptive essays and poetry portray Chicanas as women of strength and dignity.

184. Navar, Isabelle, "Como Chicana Mi Madre," *Encuentro Femenil*, Vol. 1, No. 2, 1974, 8-21.

Isabelle Navar begins this article by stating that despite the diversity and heterogeneity of Chicanas, they have been able to retain and to recognize the cultural bond that united *La Raza*. The author urges Chicanas to understand the distinctions between themselves and understand the role language plays in their relationship with each other. The author concludes it is imperative that Chicanas continue a link with the past in order to maintain the cultural identity of *La Raza*.

185. Navar, Isabelle, "La Mexicana: An Image of Strength," *Regeneración*, Vol. II, No. 4, 1974, 4-6.

Same article as above. See annotation above.

186. Navar, Isabelle, "La Mexicana, an Image of Strength," *Agenda*, Spring 1974, 3-5.

Same article as above, See annotation above.

187. Paz, Octavio, *The Labyrinth of Solitude: Life and Thought of Mexico*, New York: Grove Press Inc., 1961, 65-88.

In his much acclaimed and quoted book Octavio Paz, Mexican poet, ambitiously attempts to define Mexican character and culture. If viewed as one man's opinion and not as a research study, the document is interesting in its development. Unfortunately, it has been viewed by many as a "study" or as the definitive answer to understanding Mexicans. The book, particularly in the chapter entitled, "The Sons of La Malinche," is detrimental to *la mujer* since a negative image is presented of woman as the betrayor and as the violated. The woman is described as a passive receptacle who does not participate, and even the image of strength and intelligence of Sor Juana is questioned by the author as he depicts her in these words, "indecisive and smiling, she lived an ambiguous life . . . "

188. "Plegaras de Una Chicana," *Inside the Beast*, Vol. I, No. 13 [San Diego, California], June 8, 1973, 46-47.

This poem relates the poet's life experiences from life in Mexico to her migration to the United States with her husband. She laments the problems that Chicanas must face due to the nature of the oppressive system with the United States. She concludes by relating her feelings of not being able to return to Mexico yet not gaining acceptance in the United States because of her race and poverty.

189. Quintero, Victoria, "Mujeres Muralistas," *La Razón Mestiza II*, Special Edition, Stanford, California, Summer 1975.

This article discusses the purpose and goals of a group from San Francisco who call themselves *Mujeres Muralistas*. The group is composed of seven *mujeres* who not only "represent different cultures, but (they) represent *La Raza* culture." Their most unique achievement, according to Ms. Quintero, lies in the fact that they create ideas which "are from women and painted by women."

190. Rambo, Anna Marie Remley, "The Presence of Women in the Poetry of Octavio Paz," *Hispania*, Vol. II, No. 2, May 1968, 259-264.

In a study designed to "examine the various forms in which woman appears and to determine the role each form plays," the author analyzes the poetry of Octavio Paz. She determines that women appear in three forms in his poetry: "the girl, the mother and the frustrated or evil woman." While Ms. Rambo concludes that the poetic expressions of Paz "centers on the woman," she fails to clarify the limited manner in which the poet views women.

191. "San Antonio, Estilo Mexicano," *La Luz*, September 1973, 22-23.

This is a brief article on the Ballet Folklórico of San Antonio and its President, Emma Ramos, who has contributed much to the development of this cultural activitiy.

192. Sifuentes, Roberto, "La Mujer en 'Piedra del Sol' de Octavio Paz," *Aztlán*, Vol. 4, No. 2, Fall 1973, 271-281.

The author analyzes Octavio Paz's poem "Piedra del Sol," discussing the image and function of womenhood which the poet presents. The analysis presents the women eulogized in this poem as the archetype of all women. The article is written in Spanish but includes some English quotations.

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*Editor's Note: Refer back to the section, "Chicana Publications," specifically annotations numbers 3 and 18. In addition, almost all of the other sources cited in this section contain Chicana poetry and/or art work.

LA FAMILIA

193. Alvírez, David, "The Effects of Formal Church Affiliation and Religiosity on the Fertility Patterns of Mexican-American Catholics," *Demography*, Vol. 10, No. 1, February 1973, 19-36.

This is a sociological study of 350 Mexican-American couples in Austin, Texas. The results indicate that although the majority are Catholic and tend to have large families, religion does not seem to have the same effect on their fertility patterns as on those of other U.S. Catholics. The article contains a discussion of religious and educational factors as an attempt to explain the results.

194. Alvírez, David and Frank D. Bean, "The Mexican American Family," *Ethnic Families in America*, Robert W. Habenstein and Charles H. Mindel (Eds.), New York: Lsevier Press. Forthcoming.

In their attempt to describe the characteristics of the "traditional" Mexican American family, the authors are careful to emphasize that Chicano families are changing by adapting to new situations and new opportunities. They also point to the considerable diversity among Mexican-American families, both culturally and economically. The authors critique the anthropological approach to the Mexican-American family life and discuss at length the three major characteristics emphasized in most social science literature—familism, male dominance, and the subordination of younger persons to older.

195. Arenas, Soledad, "The Role of the Woman in the Mexican-American Family," *The Mod Way*, Austin, Texas: Urban Research Group, 1971, FP202, II-13-16.

The author provides examples of traditional stereotyping of the Mexican-American woman. She discounts these, presenting her own ideas of what is a more representative overview of Chicanas. However, her overview is sterotypic in nature even though she states that there is no "traditional" role today and recognizes the existence of stereotyping. A study by Roland Thorp is used to demonstrate the acculturation rate of the Mexican-American woman. Ms. Arenas concludes that the data finds older women much more traditional and less acculturated and the younger, subjected to pressures by the dominant culture, showing more signs of acculturation.

196. Bean, Frank D., "Components of Income and Expected Family Size Among Mexican-Americans," *Social Science Quarterly*, Vol. 54, 1973, 103-116.

The author examines data from the 1969 Austin Family Survey and divides the husband's income into two components, social status and relative status. The finding that the two relate differently to expected family size is presented as support for the idea that social

processes of a reference group nature may underlie fertility behavior, and that this must be developed for an adequate socioeconomic theory of family formation.

197. Borah, Woodrow and Sherburne F. Cook, "Marriage and Legitimacy in Mexican Culture: Mexico and California," *California Law Review*, Vol. 54, No. 2, May 1966, 946-1008.

The purpose of this study is to investigate the patterns of marriage and legitimacy among Mexican-Americans in California, advancing the hypothesis that common law marriages are a cultural carryover from Mexico. The hypothesis is supported by historical documentation and statistical data. The study is presented in two sections. The first examines the historical developments of the patterns of marriage in Mexico from the time of the Conquest to the present. The second section, based on records of the Santa Clara County, examines patterns of marriage and separation among Mexican-American women. The author include a comparison between Anglo and Mexican-American women with respect to kinds of unions and matrimonial behavior.

198. Bradshaw, Benjamin S. and Franklin D. Bean, "Trends in the Fertility of Mexican Americans, 1950-1970," *Social Science Quarterly*, Vol. 53, 1973, 688-697.

Analysis by the authors of U.S. Census data over the twenty-year period indicates very minor decreases in Mexican-American fertility since 1950. The authors suggest that Mexican-American families are less sensitive to changes in national socioeconomic conditions, either because of discrimination in terms of economic distribution or because of their cultural tradition which supports the concept of having a large family.

199. Bradshaw, B. S. and F. D. Bean, "Some Aspects of the Fertility of Mexican-Americans," A Report to the Commission on Population Growth and the American Future, Austin, Texas, 1972.

The report is a sociological examination of fertility patterns among Mexican Americans in a central Texas city. In examining various demographic factors (education, income, religion, age at marriage etc.), the authors conclude that the "cultural context of childbearing is the major explanation for higher fertility rates of Mexican American families."

200. Carrillo-Berón, Carmen, *Traditional Family Ideology in Relation to Locus of Control: A Comparison of Chicano and Anglo Women, San Francisco,* R & E Research Associates, San Francisco, California, 1974, 1-73.

The author conducted a psychological study utilizing four instruments including the "Traditional Family Ideology Scale" (TFI) and the "Internal-External Control of Reinforcement Scale" (I-E), to compare Anglo and Chicana attitudes. Twenty-five college females from each group were tested in an attempt to evaluate authoritarianism in the Chicano family. Although Chicanas scored higher on the TFI Scale, there was no significant difference between the two groups in terms of their perception of themselves as externally controlled. The author notes that both groups were involved in social activism and discusses very briefly the problems of the I-E Scale in failing to recognize institutional discrimination.

201. Díaz-Guerrero, Rogelio, "Neurosis and the Mexican Family Structure," *American Journal of Psychiatry*, Vol. 112, No. 6, December 1955, 414-417.

See annotation number 91.

202. Foley, Douglas; Clarice Mota; and Ignacio Lozano, "The Mejicano Family in the Rancho," *Early South Texas Society and Schools From 1900-1930*, Final Report (Section 1 of 5) to the Office of Education, U.S. Department of H.E.W. (NIE Project No. R020825 and No. 3-4003), The University of Texas at Austin, December 15, 1974, 40-57.

See annotation number 119.

203. Foley, Douglas; Clarice Mota; and Ignacio Lozano, "Life in La Colonia and the Mexican Family" and "The Changing Mejicano Family," *The Transition of Early South Texas Society from 1930 to 1960*, Final Report (Section 2 of 5) to the Office of Education, U.S. Department of H.E.W. (NIE Project No. R020825 and No. 3-4003), The University of Texas at Austin, December 15, 1974, 77-100.

See annotation number 120.

204. Gonzales, Kathleen May, "The Mexican Family in San Antonio, Texas," Unpublished Master's Thesis, The University of Texas at Austin, August 1928.

In a maternalistic manner the author attempts to describe the home life of the Mexican people that lived in San Antonio, Texas, in the 1920's. The Mexican family, social life, marriage, divorce, etc., are discussed in gross generalizations. Sttating that "the information has been gathered through the helpful aid of relatives and friends as well as through personal experiences," the author demonstrates the crude research methods utilized. Since no further research design is described, it is evident that the study is opinion-based.

205. Grebler, Leo; Joan W. Moore; and Ralph C. Guzmán, *The Mexican-American People, The Nation's Second Largest Minority*, New York: The Free Press, 1970.

This volume is generally considered the most ambitious social science research investigation of the Chicano to date. The main concern of this study is the "assimilative potential" of the Mexican-American population. The surveys for the study were conducted in Los Angeles and San Antonio. The authors present the traditional role of the *Mexicana*, "submissive, naive, rather child-like," and indicate that child-bearing continues to be the most important function of a woman. Yet they note, somewhat uncomfortably, that the pattern was more typical of rural Mexico, and that with increasing urbanization, Chicano attitudes perhaps do not fit so neatly into traditional stereotypes. Their treatment of the birth control issue has similar inconsistencies. Typical of assimilationist philosophy, the authors appear to accept cultural suppression as the necessary and inevitable price to be paid for the right of minority groups to survive in this society.

206. "Integrations and Mal-integration in Spanish American Family Patterns," *Group for the Advancement of Psychiatry*, Committee on the Family, 1968, 6(27A), 959-966.

This study attempts to compare the Spanish American family of the Southwest to that of the Anglo in terms of life patterns, values, etc. The authors characterize the feminine role as comfortable and supportive for Spanish American women, but as constricted from the Anglo perspective.

207. Johnson, Carmen Acosta, "Fertility Differentials among Mexican Americans of the Five Southwestern States," Unpublished Doctoral Dissertation, School of Public Health, The University of Texas Health Center at Houston, 1975.

See annotation number 82.

208. Jones, Robert C., "Ethnic Family Patterns: The Mexican Family in the United States," *American Journal of Sociology*, Vol. 53, 1948, 450-452.

The author examines the effect that mobility, economic security and ethnic discrimination have had on family relationships.

209. Kazen, Phyllis, "Mexican American Kinship Interaction: A Study of Twenty Families in Austin, Texas," Unpublished Master's Thesis, The University of Texas at Austin, August 1966.

In a descriptive and analytical manner, the author provides insight into the kinship interaction patterns of the several Chicano families interviewed. Since the main informants were women, the study does provide some interesting information concerning *la mujer*. The author concludes that accepted Mexican or American patterns cannot be expected to serve as models for Mexican Americans since a unique culture has emerged in the Mexican American community which is proving to be quite resistant to assimilation by the dominant Anglo culture. Ms. Kazen describes her work as a "preliminary investigation that was designed to intensively explore a highly selective and limited sample with the primary aim to generate some specific hypothesis concerning the Mexican American family and kinship networks which could then be used as a basis for more comprehensive studies." As such, the study was successful and Ms. Kazen accomplished her goal.

210. León-Portilla, Miguel, "La Institución de la Familia Nahuatl Prehispánica: Un Antecedente Cultura," *Cuadernos Americanos*, Vol. 154, September-October 1974, 143-61.

See annotation number 126.

211. Mead, Margaret, "Cultural Patterns and Technical Changes: The Spanish American Family," *Latino America: Sus Culturas y Sociedades*, H. Ernest Lewald (Ed.), New York: McGraw-Hill, 1964, 374-377.

The author attempts to describe family patterns of "Spanish Americans" of New Mexico in comparison to the Anglo community. Relying on typical stereotypic premises employed

by Anglo social scientists, her analysis of family relationships and the "Spanish American" community in general can only be described as ethnocentric. Since no research notes are included, one must conclude that the article is mainly opinion-based.

212. Mead, Margaret, "Cultural Patterns and Technical Changes: The Spanish Americans of New Mexico," *Latino America: Sus Culturas y Sociedades,* H. Ernest Lewald (Ed.), New York: McGraw-Hill, 1974, 329-334.

The author presents a brief discussion of certain aspects of the "Spanish American" family of New Mexico. While attempting to describe how "Spanish Americans" perceive time and work, the author instead presents an ethnocentric analysis which demonstrates a deep misunderstanding. The article appears to be based on Ms. Mead's opinions since no research notes are included.

213. Mittelbach, Frank G. and Joan W. Moore, "Ethnic Endogamy—The Case of Mexican Americans," *American Journal of Sociology,* Vol. 74, July 1968, 50-62.

In a study of the marriage patterns of Mexican Americans, marriage licenses issued in Los Angeles County during 1963 were examined. The purpose of the study was to ascertain the "current status and future prospects for assimilation" of Mexican Americans and to "amplify general propositions about conditions under which exogamy occurs." The authors studied several variables—sex, generational differences, occupational status and age—and concluded that findings, "strongly suggest the assimilative potential of Mexican Americans when barriers are comparatively low." They further concluded that as ethnic isolation decreases and upward or horizontal mobility increases, assimilation, and by extension exogamy, increases as in the case of the third-generation families studied in Los Angeles. There are several weaknesses in this research effort and the authors themselves admit that the study is "based on the severely limited data available in marriage licenses."

214. Montiel, Miguel, "The Chicano Family: A Review of Research," *Social Work,* Vol. 18, No. 2, March 1973, 22-31.

This is a carefully documented review of the typical social science research on Chicano families which critiques the ethnocentric and class bias approaches as well as the "deficiency" perspective and "scientific" methodology. The author proposes the need for alternative models of analysis and holistic models of intervention in contrast to the traditional pathological or corrective approach.

215. Montiel, Miguel, "The Social Myth of the Mexican American Family," *El Grito: A Journal of Contemporary Mexican-American Thought,* Vol. III, No. 4, Summer 1970, 65-63.

Montiel maintains that Mexican and Mexican-American family studies have "lacked methodological sophistication as well as empirical verification." The author contends that a psychoanalytic model, which has used the concept of *machismo* indiscriminately, has been utilized in generalizing about the Mexican-American family. Montiel critiques

works done by various social scientists and concludes that assumptions regarding *machismo* and the family should be regarded as "philosophical and ideological speculation not as empirical truths."

216. Murrillo, Nathan, "The Mexican American Family," *Chicanos: Social and Psychological Perspectives,* N. W. Wagner and M. J. Haug (Eds.), St. Louis: C. V. Mosby Company, 1971, 74-108.

The author stresses the heterogeneous character of Chicano culture and insists that there is no Mexican American family "type." The author discusses cultural value differences, concepts related to family, and conflicts and dynamics of these value relationships. Murillo confirms stereotypes associated both with Chicanos and Chicanas never giving specific data to support his generalizations. He concludes with various alternatives awaiting the Chicano but chooses a *"mestizo"* type mixing of our dual structure as the best solution for the individual.

217. Padilla, Amado M., "Psychological Research and the Mexican American," *La Causa Chicana,* M. M. Mangold (Ed.), New York: Family Service Association of America, 1972, 65-77.

See annotation number 95.

218. Padilla, Amado M. and René A. Ruiz, *Latino Mental Health: A Review of the Literature,* Washington, D.C.: U.S. Government Printing Office, 1973.

See annotation number 96.

219. Peñalosa, Fernando, "Mexican Family Roles," *Journal of Marriage and the Family,* Vol. 30, November 1968, 680-688.

The author attempts "to synthesize the conclusions of students of the Mexican family" in order to provide a framework for systematic analyses. The stereotypic pattern of male dominance and female submission is the main focus as each member of the family is discussed in terms of male-female relationships. The typical victim of such descriptions, the woman, emerges as the creator of the problems of the family due to her inadequate child-rearing practices. The author presents a framework based on a psychoanalytical approach which emphasizes neurotic symptoms.

220. Ramírez, Manuel III, "Identification with Mexican Family Values and Authoritarianism in Mexican Americans," *The Journal of Social Psychology,* Vol. 73, 1967, 3-11.

A study of Mexican American and Anglo college students showed that the Chicano students scored higher on a "Mexican Family Attitude Scale" and "Authoritarianism Scale" than the Anglos, with Mexican American females scoring higher on both scales than any other subgroup. The separation of the sex-roles, in contrast to traditional Mexican family ideology, is offered as evidence of "Americanization." The variation in scores is explained by suggesting that the Mexican American students are in various stages of acculturation and value conflict.

221. Ramírez, Santiago and Ramón Parres, "Some Dynamic Patterns in the Organization of the Mexican Family" (Preliminary Report), *The International Journal of Social Psychiatry*, Vol. 3, No. 1, Summer 1957, 18-21.

In a study designed to describe the "prototypical family organization" in Mexico, the authors examine the family patterns of the "poor *Mestizo* class." The authors claim that this class is the "prototype" of Mexican characteristics because it is numerically superior. Psychosocial research on 500 families selected from records at a children's hospital in Mexico City and 135 families selected from mental hygiene centers, as well as "observations during analytic treatment of eleven patients" whom the authors "consider as being typically Mexican," provided the information for the study. While the authors present some interesting statistics concerning the families studied, the feminine image in the family structure is portrayed in a very negative manner. The discussions concerning the woman lead the reader to believe that the child-rearing practices of the Mexican mother is the major cause of any breakdown in the family structure and of virtually all problems in male-female relationships.

222. Sotomayor, Marta, "Mexican-American Interaction with Social Systems," *Social Casework*, Vol. 52, No. 5, May 1971, 316-322.

The author offers an analysis of the simplistic descriptive literature in social science which stereotypes the Mexican-American family and perpetuates ineffective social work intervention. The author critiques methodology, the overemphasis of a psychoanalytic model and overselectivity of special issues, e.g., inferiority and *machismo*. She suggests that the tendency to attribute a significant number of weaknesses to the internal dynamics of the Mexican-American family can be better explained by recognizing the limitations placed on Chicanas by external systems.

223. Sotomayor, Marta, "Mexican American Interaction with Social Systems," *La Causa Chicana*, M. M. Margold (Ed.), New York: Family Service Association of America, 1972, 148-160.

Same article as above. See annotation above.

224. Staples, Robert, "The Mexican-American Family: Its Modification over Time and Space," *Phylon*, Vol. 32, No. 2, 179-192.

A psychoanalytical approach to the cultural and social structure of the Mexican-American family is presented. A historical perspective is introduced followed by such topics as family structure, paternal, maternal and child roles, and courtship and marriage. The author cites such studies as those of John Burma, Margaret Clark, William Madson and Oscar Lewis but uses them to make broad generalizations about Chicano culture and character.

225. Tharp, R. G.; A. Meadow; S. G. Lennhoff; and D. Satterfield, "Changes in Marriage Roles Accompanying the Acculturation of the Mexican-American Wife," *Journal of Marriage and the Family*, Vol. 30, 1968, 404-412.

The authors interviewed lower socioeconomic status women in Tucson, Arizona, using Rainwater and Handel's "Marriage Role Questionnaire." However, they report that Chicano men refused to be interviewed. The model is based on Oscar Lewis' conception of masculine dominance being central to the Mexican family, in contrast to the Anglo egalitarian marriage style. The results clearly compound socioeconomic status and "cultural influences."

226. Uhlenberg, Peter, "Fertility Patterns Within the Mexican-American Population," *Social Biology*, Vol. 20, 1973, 30-39.

The author attempts to analyze the high fertility level of Mexican Americans. He utilizes 1960 Census data and suggests that the Mexican-American middle class has the same size families as Whites. The author suggests that actual involvement, and not just physical presence in urban society, is the determining factor for reproduction. He predicts that as more Mexican Americans become upwardly mobile and as family planning effects increase among the poor, Mexican-American family size will decrease.

227. Uhlenberg, Peter, "Marital Instability Among Mexican-Americans: Following the Patterns of Blacks," *Social Problems*, Vol. 20, 1972, 49-56.

The author presents an analysis of 1960 Census data, focusing in particular on third-generation Mexican Americans in California. He challenges the literature which portrays great marital stability in Mexican Americans. He suggests that first-generation rural Mexican Americans in Texas support the thesis of stable unions but that the California group is more similar to the Black "pattern," i.e., inability of males to provide their family with basic economic necessities as a major source of marital strains. A thesis he offers as a potential explanation is: when the position of females becomes stronger, the rate of marital instability increases.

MACHISMO

228. Aramoni, Ancete, "Machismo," *Psychology Today*, Vol. 5, No. 8, January 1972, 69-72.

Mexican psychoanalyist, Ancete Aramoni, traces the roots of *machismo* and attempts to discuss its ramifications on male-female relationships. He examines the concepts of depravity and inadequacy which according to the author are furthered by the Mexican mother. He sees "machismo" as uniquely Mexican and makes no attempt to examine the concept beyond this limited base.

229. Delgado, Abelardo, "Machismo," *La Luz*, Part I, Vol. 3, No. 9, November-December, 1974, 6; Part II, Vol. 3, No. 10, January-February, 1975, 7.

Abelardo Delgado's purpose in writing this two-part article is to present a "less distorted" version of the concept of *machismo*, "positively, but objectively." According to Delgado, *machismo* is a characteristic of the "Mexican-*Mestizo*-Chicano culture." *Machos* are described as possessing an uncompromising nature, and identifying themselves with an aguante–"an animal that bears all with superhuman endurance." The author contends that the *macho* image has been and continues to be described from a stereotypic premise. He also makes the point that "macho" characteristics are cross-cultural in nature and that at times these cultural characteristics are the result of economic circumstances. Delgado emphasizes some positive aspects of *machismo* and discounts the misconceptions raised by Anglo psychologists.

230. de Nemes, Graciela Palau, "Machismo," *Américas*, Vol. 26, No. 4, April 1974, 2-7.

The author, a professor of Spanish literature, presents an objective description of the concept of *machismo*. She gives a brief philological introduction of the term and then proceeds to examine the development of the word *"macho"* and its derivatives through literature. Several interpretations of the term *machismo* are given, ranging from non-sexist connotations to rude vulgarism. In her analysis, Ms. de Nemes examines the literature of the following Latin American writers: Sor Juana Inés de la Cruz, Alonso Carrío de la Vandera, Octavio Paz, Domingo Faustino Sarmiento, Ezequiel Martínez Estrada, Rómulo Gallegos, Mario Vargas Uosa and Manuel Puig.

231. Espinosa-Larsen, Anita, "Machismo Another View," *La Luz*, August 1972, 59.

The author presents *machismo* as an integral part of Chicano culture and life and attempts to point out the positive aspects of *machismo*. She sees both Chicanos and Chicanas as sharing a common oppressor and stresses the need to seek gains for *La Raza* as a people.

232. Flores, Rosalie, "The New Chicana and Machismo," *Regeneración*, Vol. II, No. 4, 1974, 55-56.

The author discusses such issues confronting Chicanas as *machismo*, identity problems, self-assertion and independence. Ms. Flores denounces the effects that *machismo* traits have on Chicanas and emphasizes the need for the "new" Chicana and Chicano to struggle together for liberation of *La Raza*.

233. Maccoby, Michael, "On Mexican National Character," *Chicanos: Social and Psychological Perspectives*, Wagner and Haug (Eds.), St. Louis, 1971, 123-131.

The author presents an overview of Mexican national character, his rationale being, "people of a nation, whatever their individual characterological differences, share a nucleus of motives formed by common experiences and necessities." He distinguishes his study and findings from those of other researchers who generalize the culture of the Central Plateau as the culture of the entire nation. His findings and those of others are contrasted as to their effect on male-female relationships. *Machismo* and the role of *la mujer* are discussed and some very broad generalizations are concluded from a very culturally biased ethnocentric viewpoint.

234. Maccoby, Michael, "On Mexican National Character," *The Annals of the American Academy of Political and Social Science*, Vol. 370, 1967, 63-73.

Same article as above. See annotation above.

235. "Machismo as Personal Politics," *Inside the Beast*, Vol. I, No. 13, Special Issue: Chicano Studies, June 8, 1973.

The article examines *machismo* and its negative effects on the Chicano Movement. One of the observations presented is that the liberation struggle of the Chicana has been directly hampered by Chicanos, and indirectly hampered by the result of being an exploited victim of the capitalist system. According to the article, a revolution would therefore entail not only total changes in the economic conditions, but changes in the social cultural values of Chicanos. *Machismo*, according to the article, "is a reaction to powerlessness" and is evinced as a result of frustration experienced by the Chicano in the oppressive capitalist system. The author calls for a collective effort between Chicanos and Chicanas to build a better understanding of goals and objectives and to develop the strength and unity which will provide for a successful and liberating force.

236. Montiel, Miguel, "The Social Science Myth of the Mexican American Family," *El Grito: A Journal of Contemporary Mexican-American Thought*, Vol. III, No. 4, Summer 1970, 56-53.

See annotation number 215.

237. Moreno, Raul, "¿Quieren Ser Hombres?," *El Mundo*, Thursday, February 17, 1972.

This opinionated article berates women for what the author claims is the desire to become men. Written in Spanish, the article discloses the cold, cruel world which men have had to face and tells women that if they want equality they should not expect to have it easy. The author claims that women will be losing some of the "natural" graces which have been bestowed upon them if they demand equality.

238. Oliver, Denis, "Revolution within the Revolution," *Palante: Young Lord's Party*, Michael Abramson and Young Lord's Party, New York: McGraw-Hill Book Company, 1971, 45-58.

Pablo "Yoruba" Guzmán, Denis Oliver and Richie Pérez, members of the Young Lord's Party, relate their personal and organizational experiences in dealing with *machismo*. These three people emphasize the importance of men and women relating to each other as individuals, companions, and revolutionaries rather than as sexual objects. Recogniziong that social changes need to take place, the Young Lord's, a Puerto Rican youth group, advocate equality for women and support the liberation of both men and women.

239. Padilla, Amado M. and René A. Ruiz, *Latino Mental Health: A Review of the Literature*, Washington, D.C.: U.S. Government Printing Office, 1973.

See annotation number 96.

240. Paredes, Américo, "The United States, Mexico, and Machismo," *Journal of the Folklore Institute*, Vol. VIII, No. 1, June 1971, 17-37.

Dr. Paredes presents a historical analysis from a folklorist perspective of the Mexican and American concept of *machismo*. Definitions of *machismo* by Mexican *corrido* writers are related to support Dr. Parades' theory which is that *machismo* is not a recent phenomenon and that at different periods in history, *machismo* was and is attributed with various characteristics. The author also draws parallels to *"machismo"* as experienced in Mexico and the United States and characterizes *machismo* as being universal. Dr. Paredes presents a very illuminating analysis of a controversial and much written about subject. This paper has also been published in Spanish in the *Journal of Inter-American Studies*, Vol. IX, No. 1, January, 1967.

241. Rodarte, Irene, "Machismo vs. Revolution," *The Moon-God Traveling*, San Francisco, California, [1972].

Ms. Rodarte presents a brief discussion of *machismo* and its effects within *El Movimiento*. She relates personal experiences and incidents which Chicanas have had to face in MECHA at Stanford University because of males stressing the need to be *"machos."* This attitude works against *El Movimiento Chicano* and she proclaims that a men's caucus as well as a women's caucus on the Stanford campus should be developed, each working to eliminate the barriers which separate Chicanas and Chicanos. She concludes by listing recommendations for the formation of these caucuses.

242. Stevens, Evelyn P., "Machismo and Marianismo," *Transaction*, Vol. 10, No. 6, September/October 1973, 56-63.

The author discusses the male-female relationships of Latin America in two main categories of attitudes and behavior: (1) male dominance and hypersexuality and (2) female subservience and purity. The article is filled with gross generalizations concerning sex-roles and the status of women in Latin America. In addition, the article appears to be based solely on the author's opinion since Ms. Stevens provides no information concerning her research techniques and very few quoted citations to collaborate to her premises. While claiming to attempt "to set the record straight" concerning the status of women in Latin America, the author instead perpetuates long standing stereotypes concerning *Latinos* and *Latinas*.

243. Stevens, Evelyn P., "Mexican Machismo: Politics and Value Orientations," *The Western Political Quarterly*, Vol. XVIII, No. 4, December 1966, 848-857.

The author attempts to compare and contrast *machismo* and its effect upon Mexican politics. She begins by defining *machismo* and then goes on to say that if Mexican politics stem from *machismo* then it should come under one of three political structures: absolute authoritarianism, anarchy or near anarchy, or totalitarianism. Following with a historical approach beginning with Porfirio Díaz, she concludes that out of the Revolution of 1910 and later the formation of the Partido Revolucionario Institucional (PRI) "*machismo* took its strongest hold." She continues by discounting a psychological approach which may use a cultural trait, i.e., *machismo* as the sole agent from which political action occurs. She concludes by saying that while *machismo* may be a large factor in Mexican political value orientation, it is not an exclusive factor and must be understood as such.

244. Trujillo, Marcela, "The Terminology of Machismo," A paper presented at a Chicana Conference at Colorado State University, Fort Collins, Colorado, 1974.

Ms. Trujillo begins her presentation with several descriptions of the word *"machismo."* On the other hand, the author advocates eliminating the word *"hembra"* in order that Chicanas not be considered only on the basis of fertility. She further states that despite the fact that one of the most revered words in the Spanish language is *madre*, this word has been and continues to be used in a degrading and blasphemous manner. Ms. Trujillo relates historical factors which explain the paradoxical context from which the word *madre* has evolved. Emphasis is placed on the effect that history and behavior have had on the *Mexicano*. She calls on Chicanas to bring about the necessary changes to correct some injustices by changing language patterns, a revolutionary measure within itself.

POLITICS

245. Avila, Conseulo, "Ecos de una Convención," *Magazín*, Vol. 1, No. 9, September 1973, 33-36.

Written in Spanish, this essay relates the author's experiences at the National Women's Political Caucus Convention held in Houston, Texas, on February 9-11, 1973. The author relates how none of the nationally known women of "Women's Liberation" addressed the special problems, needs or aspirations of Chicanas. She continues by describing how and why the Chicanas decided to form a Chicana Caucus within the NWPC. Ms. Avila concludes by stating that it was a learning process for *las mujeres Chicanas*, one in which they emerged victorious and more confident in attitudes of Chicana feminism and *El Movimiento Chicano*.

246. Barragán, Polly Baca, "Latinos Primeros," *La Luz*, November 1972.

In this brief article, Ms. Baca Barragán relates the role of the *Latinos* at Democratic National Convention.

247. Chapa, Evey and Armando Gutiérrez, "Chicanas in Politics: An Overview and a Case Study," A paper presented at a Symposium on *La Mujer Chicana*, University of Notre Dame, March 15, 1975.

The paper begins with a general discussion of the political process and how it relates to the Chicano Movement. The focus then moves primarily to *la Chicana* and the need for the study of Chicanas in politics. A case study of Crystal City, Texas, and the political participation of *mujeres* within that city is presented as well as a review of social science data and research on Chicanas in general. The authors conclude with an assertion of the need for further research in the area of Chicana political involvement as well as in all areas affecting *la mujer*.

248. Chapa, Evey and Armando Gutiérrez, "Chicanas in Politics: An Overview and a Case Study," *Perspectivas en Chicano Studies; Proceedings of the Third Annual Meeting of the National Association of Chicano Social Science, 1975*. Forthcoming.

This is the same paper which was presented at Notre Dame. See annotion above.

249. Chapa, Evey, "Mujeres Por La Raza Unida," *Caracol*, San Antonio, October 1974, 3-5.

Ms. Chapa describes Chicana involvement in *Raza Unida* Party in Texas as well as developments within the Party due to such involvement. An account of the first statewide

Conferencia de Mujeres por La Raza Unida held in San Antonio, Texas, in 1973, and of the Chicanas involved is included.

250. Chapa, Evey, "Report from the National Women's Political Caucus," *Magazín*, Vol. I, No. 9, September 1973, 37-39.

The author asserts that the goals of the women at the National Women's Political Caucus Convention held on February 9-11, 1973, in Houston, Texas, did not include the needs or viewpoints of the *mujeres de La Raza*. She states that because Chicanas have their own social, educational, economic and political problems, the sixty Chicanas present at the convention decided to form a caucus to discuss and write resolutions to present to the general assembly. The adoption of their resolutions ranging from education and welfare to politics, showed the strength which could be attained by Chicanas combining their efforts and reorganizing their power.

251. Cotera, Marta, "Chicana Caucus," *Magazín*, Vol. I, No. 6, August 1972, 24-26.

This is the text of the presentation Ms. Cotera made at the first convention of the Texas Women's Political Caucus held in Mesquite, Texas, in March of 1972. The presentation centers on the "role of women in Chicano Movement politics." She gives a brief introduction to *la mujer* and her political consciousness, and continues by stating some major pitfalls to avoid in working with the Anglo women's movement. She then moves on to her theory of "political reality" which lies in the active creation of politics in which women may participate. In order for women to gain political strength, she suggests the formation of a women's party or the support of third party politics such as *Raza Unida* Party in Texas.

252. Cotera, Marta, "Conferencia de Mujeres por Raza Unida," *La Verdad*, Vol. IV, No. 1, September 16, 1973, 3.

This is a short article on *La Conferencia de Mujeres* which was held in San Antonio, Texas, August 4, 1973. While the article does not contain much information as to the projects undertaken by *las mujeres*, it is nevertheless valuable because it creates exposure to the actions of Chicanas throughout the State of Texas.

253. "Dallas City Council-Woman, Mrs. Alfred (Anita) Martínez," *La Luz*, August 1972, 21.

The article describes the political life of Mrs. Martínez who has a strong volunteer background and is listed in "Who's Who, Personalities of the South, 1967" and "Who's Who of American Women, 1969." The article concludes that the new city council in 1972 helped Mexican Americans in community development.

254. Gutiérrez, Armando G., "Sex and Political Awareness" (Chapter 5), *The Socialization of Militancy: Chicanos in a South Texas Town*, Unpublished Doctoral Dissertation, The University of Texas at Austin, 1974, 93-128.

In this chapter the author examines the difference in political attitudes and behavioral predispositions between male and female Chicanos in Crystal City, Texas. For this purpose, "semi-projective" techniques and questionnaires amenable to statistical analysis were applied to a sample of high school students in Crystal City. The findings indicate that Chicanas are politically aware and active. This is an important case-study that sheds new light on the political consciousness and involvement of Chicanas.

255. Hinojosa, Andrés, "Virginia Múzquiz: La Chicana del Año," A paper developed for the Carnegie Internship Program, Crystal City, Texas, February 27, 1974.

Ms. Múzquiz, named "Chicana Del Año" on October 12, 1972, by *Raza Unida* Party, relates through an interview, the story of her life and how she came to be involved in political and community affairs. Written in Spanish, the article consists of two sections, her background and answers to questions presented to her by the author. The author presents a short but interesting article on the actions of Ms. Múzquiz leading to her aid in the boycott of Crystal City Schools and in the formation of *Raza Unida* Party.

256. "Historia de la Organización Nacional de Mujeres," *Regeneración*, Vol. II, No. 4, 1974, 42-43.

This is an article written in Spanish which is intended to serve as an introduction to the National Organization of Women (NOW). The philosophy, goals, and functions of NOW are explicitly stated. In addition statistics and general information concerning women's professional status, education, law, stereotypes and social status are briefly covered.

257. Múzquiz, Virginia, "Gaining Control," *Event*, Vol. 14, No. 1, January 1974, 18-21.

Virginia Múzquiz, former Chairperson of the *Raza Unida* Party in Zavala County, Texas, gives a brief descriptive overview of *Raza Unida*–its development as a party, its advantages and strategies and its progress in the Crystal City community. Ms. Múzquiz develops the thesis that *Raza Unida* Party is not merely a political party but a sector in the community that seeks to bring social, political, and economic stability to South Texas.

258. "Polly Baca Baragán," *La Luz*, November 1974, 24.

This is a brief notice concerning Ms. Barragán, her candidacy for State Representative in Denver and her role in the Democratic Party. (Ms. Barragán was elected to this position in 1974).

259. Rodríguez, Olga, "Chicana Governor for California," *La Gente de Aztlán*, Vol. IV, No. IV, March 1974, 9.

A profile is presented of Ms. Olga Rodríguez who was the 1974 Socialist Workers Party candidate for governor of California. Ms. Rodríguez emphasizes that only through independent political action can social change take place. The remainder of Ms. Rodríguez's interview centers around the topic of the Socialist Party and its effect on issues concerning Chicanas.

260. "Signs of the Time," *La Luz*, November 1974, 11.

This is a small news item which covers President Echeverría's announcement to end bias against women in Mexico.

261. Stevens, Evelyn P.,"Mexican Machismo: Politics and Value Orientations," *The Western Political Quarterly*, Vol. XVIII, No. 4, December 1966, 848-857.

See annotation number 243.

262. "Women's Caucus Makes History," *Regeneración*, Vol. II, No. 3, 1973, 32.

This article relates the events of the National Women's Political Caucus Convention held in 1973, in Houston, Texas. Discussed is the development of a Chicana Caucus, the reasons for it and the results from its implementation. Also discussed are some of the problems that *Raza Unida* Party delegates encountered with the Democrats within the Texas delegation.

SOCIAL ISSUES

Child Care

263. "For All Women: A Proposal for Child Care," *Regeneración,* Vol. 1, No. 10, 1971, 10.

The article emphasizes the need for adequate "free, parent controlled, child care" centers. Statistics are cited to support the argument that such centers are in demand and that inadequate provisions for child care exist.

Prison

264. Garza, Laura, "The Chicana Juvenile Offender in Santa Clara County, California," *Imágenes de La Chicana,* Chicano Press at Stanford, San Francisco: FITS Printing, 1975, 10-14.

The author presents an exposé concerning the Chicana in the juvenile justice system. She analyzes this system, its inconsistencies and the psychological damages that it causes the Chicana offender. The article examines the family environment of the offender and also describes the jail environment. Five case studies with notes and comments are presented. The article ends by suggesting areas that need to be investigated concerning the causes of Chicana juvenile delinquency.

265. Jurado, Marlo, "Lack of Communication," *Regeneración,* Vol. 1, No. 10, 1971, 8.

The author cites lack of communication between inmates as an obstacle preventing Chicanas from understanding each other. She calls for unity in mind and spirit in order to achieve the much needed communication.

266. Mares, Renée, "La Pinta: The Myth of Rehabilitation," *Encuentro Femenil,* Vol. 1, No. 2, 1974, 20-27.

The author attempts to give a basic overview of Chicanas in the prison system. Ms. Mares discusses the idea of rehabilitation as a "myth" and demonstrates how the programs initiated to bring about rehabilitation have failed. The article also provides insight into the distinctive problems which Chicanas face during and after incarceration and relays the perspective shared by them.

267. Mares, Renée, "La Pinta: The Myth of Rehabilitation," *La Gente de Aztlán,* Los Angeles, California, Vol. IV, No. IV, March 1974, 6-7.

Same article as above. See annotations above.

268 Rodríguez, Cynthia and Gloria Juárez, "Encerrada," *Imágenes de la Chicana*, Chicano Press at Stanford, San Francisco: FITS Printing, 1975, 18-19.

The article was written to generate more concern for the Chicana in prison as well as to provide more documentation about this social issue. The authors interview two Chicanas, one now out of jail and the other still serving time, who talk about their feelings as well as the causes and consequences of their problems. They tell about jail conditions, reflecting upon their experiences at the California Institute for Women in Frontera.

269. Santillanes, Mary, "California Institute for Women," *Regeneración*, Vol. II, No. 3, 1973, 27.

A Chicana *pinta* presents a personal account which details the dehumanizing process of the prison system upon the individual.

270. Santillanes, María, "Women in Prison–CIW," *Regeneración*, Vol. II, No. 4, 1974, 53-54.

Ms. Santillanes, a member of MARA (Mexican American Research Association), presents a personal perspective concerning *pintas* and *pintos*. She relates how she takes pride in writing about Chicanos who have left prison and have been organizing programs for inmates who remain in prison. She also thanks "free world" people who have taken an interest in aiding prison inmates. Ms. Santillanes calls on *pintas* and *pintos* to continue the struggle with *El Movimiento*.

271. Vangie, Mary, "Women at Frontera–MARA," *Regeneración*, Vol. 1, No. 10, 1971, 8.

The author discusses the Mexican American Research Association, which is an organization instrumental in assisting the Chicana inmate with her self-identity and self-determination and in providing jobs as well as educational and training resources.

Rape

272. Blitzman, Nan and Robin Green, "Inez García on Trial," *Ms.*, May 1975, 49-54, 84-88.

The article, written from a feminist perspective, relays the account of the trial of Inez García which has drawn national attention to the issue of rape. The authors describe the events which lead to the murder of the man whom Inez García alleges raped her. They attempt to bring to light the multitude of dimensions in the case which many women hoped "could legally confirm the brutalizing effects that rape has on its victims" as well as "weaken the double standard which many women, especially poor or Third World women" face with the law and in the courts. The issue of rape, however, is described as having been diluted through sexist and racist legal procedures. The authors stress the inequities they feel are evident concerning the trial of Inez García.

273. Ramírez, Carmen, "The Myth and Attitude of a Chicana Raped," *Imágenes de la Chicana*, Chicano Press at Stanford, San Francisco: FITS Printing, 1975, 24-25.

This is an unusual story about rape and the myths surrounding it, the victim being a Chicana. The author relates how a woman can be so confused by the attitudes of the rapist and the police that she may never press charges or even report the rape. She analyzes the traditional beliefs that played a part in making the victim feel guilty about what was done to her. Ms. Ramírez also describes the court procedures and the help the victim received from a rape center.

Religion

274. Alvírez, David, "The Effects of Formal Church Affiliation and Religiosity on the Fertility Patterns of Mexican-American Catholics," *Demography,* Vol. 10, No. 1, February 1973, 19-36.

See annotation number 193.

275. Brenner, Anita, "The Dark Madonna" (Chapter Six), *Idols Behind Altars,* New York: Biblo and Fannen Booksellers and Publishers, Inc., 1929, 127-156.

See annotation number 107.

276. Butler, Mrs. John W., "The Women of Mexico," *The Missionary Review of the World,* Vol. XXIX, No. 3, March 1916, 181-186.

See annotation number 108.

277. Cháves, Fray Angélico, *Our Lady of the Conquest,* Santa Fe: The Historical Society of New Mexico: 1948.

See annotation number 113.

278. Wolf, Eric R., "The Virgin of Guadalupe: A Mexican National Symbol," *Introduction to Chicano Studies,* Livie Isauro Durán and N. Russell Bernard (Eds.), New York: The Macmillan Co., 246-252.

The author links the significance of the Virgin de Guadalupe to the family unit in Mexico by discussing an Indian family ("closed and static life of the Indian village") and a Mexican family ("open, mobil, manipulative life in communities"). The author sees the Virgin as a supernatural mother embodying the "major political and religious aspirations" of both types of families. The significance of the Virgin then, is that not only is she a symbol exclusive to Mexico, but that she serves to link "together family, politics and religion; colonial past and independent present; and Indian and Mexican."

279. Wolf, Eric R., "The Virgin of Guadalupe: A Mexican National Symbol," *Journal of American Folklore,* Vol. 71, 1958, 34-9.

Same article as above. See annotation above.

Sex-Role Stereotyping

280. Arenas, Soledad, "The Role of the Woman in the Mexican-American Family," *The Mod Way*, Austin, Texas: Urban Research Group, 1971, FP202, II-13-16.

See annotation number 195.

281. de Leñero, Ma. del Carmen Elu, *¿Hacia Dónde Va la Mujer Mexicana?* Mexico: Gráfica Panamericana, S. de R. L., (Instituto Mexicano de Estudios Sociales, A.C.), 1969.

The author analyzes the results of a study based on interviews with a sample of 5413 family heads in Mexico. The study was designed to gather information from both women and men concerning education, religion, number of children desired, knowledge and use of birth control methods, distribution of household duties and satisfaction with marriage. The author begins by describing traditional sex-role stereotypes in Mexico. The answers to questions are then compared with the stereotypes. Results are presented according to age, religion, rural-urban residence, education, socioeconomic status, as well as the sex-role stereotypes. The author concludes by discussing the various aspects of the status of the Mexican women in achieving equality of treatment. Ma. del Carmen Elu de Leñero and her associates should be commended for the excellent study which concluded in this well-written and objective documentation concerning Mexican women. This publication is written in Spanish.

282. González, Juanita Helena, "Sex-Role Stereotypes, Spanish-Speaking Participation in NEA-OE Conference," *La Luz*, January 1973, 20-21.

This is a brief report concerning the two hundred educators and women involved in community service who gathered for a conference on sex-role stereotypes. Many different aspects of stereotyping and changing attitudes were covered. Chicanas who participated included Cecilia C-R Suárez, Cecilia Preciado-Burciaga, and Anna Márquez.

283. MacLachlan, Colin M., "Modernization of the Female Status in Mexico: The Images of Women's Magazines," *Revista/Review Interamericana*, (Una Revista de la Universidad Interamericana de Puerto Rico), Vol. IV, No. 2, Summer 1974, 246-257.

Relying on the stereotypic male dominance, female subservience framework the author examines the trends in modification of sex-roles due to moderinization. Setting forth the premise that "the image of women presented in magazines may be used to ascertain their current status as well as future direction," Mr. MacLachlan reviewed women's magazines purchased from a newsstand in a middle class district in Mexico City for fifteen days in 1973. He concludes that some changes have occurred, e.g., attitudes about female sexuality and female participation in family decisions, but that "the modern Mexican middle-class female is in an inferior position." There are, however, many questions raised concerning the framework and premises set forth which are not resolved by the author.

284. Padilla, Amado M. and René A. Ruiz, *Latino Mental Health: A Review of the Literature*, Washington, D.C.: U.S. Government Printing Office, 1973.

See annotation number 96.

285. Riccatelli, Ralph, "The Sexual Stereotypes of the Chicana in Literature," *Encuentro Femenil*, Vol. 1, No. 2, 1974, 48-56.

This article is a critique and analysis of literature that has been written concerning the Chicana by mostly male *Mexicanos*, Chicanos, and Anglos. The author presents a brief review of the stereotypical portrayal of Mexican women and Chicanas in literature. Traditional themes of female-male relationships, woman as a betrayor, "woman as the dormant, silent being," woman as a breeder, etc., are reviewed. The author calls attention to the contradiction that alludes to the Chicanas as the strength of *La Raza* yet portrays her negatively in literature.

286. Stevens, Evelyn P., "Machismo and Marianismo," *Transaction*, Vol. 10, No. 6, September/October 1973, 56-63.

See annotation number 242.

287. Suárez, Cecilia, C-R, "Sexual Stereotypes—Psychological and Cultural Survival," *Regeneración*, Vol. II, No. 3, 1973, 17-21.

Ms. Suárez relates the stereotyping and victimizing of Chicanos and Chicanas by social scientists. She cites studies by "authorities," i.e., Martin Deutsch, Celia Heller, William Madison, et al., that have criticized and castigated the Chicano family and its values. She concludes with positive actions Chicanas have undertaken and calls for an end to stereotypes.

Welfare

288. "Chicana Welfare Rights Challenges Talmadge Amendment," *Regeneración*, Vol. II, No. 3, 1973, 14.

The article presents a copy of the resolution passed by the Chicana Welfare Rights Organization opposing the Talmadge Amendment. A brief introduction is given, followed by the specific points of resolution.

289. Flores, Francisca, "A Reaction to Discussions on the Talmadge Amendment to the Social Security Act," *Regeneración*, Vol. II, No. 3, 1973, 16.

This is an article concerning the injustices which Chicana mothers and children will suffer through the Talmadge Amendment. Ms. Flores supports the views of the Chicana Welfare Rights Organization opposing the Talmadge Amendment and recommends such action as comprehensive child care programs, the raising of the minimum wage and an increase of job openings and opportunities. Through such attempts the author sees a unified movement against the oppressive Talmadge Amendment as being a distinct possibility.

290. Flores, Francisca, "A Reaction to Discussions on the Talmadge Amendment to the Social Security Act," *Encuentro Femenil,* Vol. 1, No. 2, 1974, 13-14.

Same article as above. See annotation above.

291. Nieto-Gómez de Lazarín, Anna, "Madres por Justica," *Encuentro Femenil,* Vol. 1, No. 1, 1973, 12-19.

The article presents the history, provisions and effects of the Talmadge Amendment, Public Law 92-223, and relates the failure of this law to meet the needs of the poor by placing unnecessary burdens on those seeking welfare. The author describes how those in need of welfare will be forced to register for employment and to compete for ineffective training programs and nonexistant jobs. The author further describes how the Chicana Welfare Rights Organization and *Madres por Justicia* are organizing community support against the bill because the provisions are especially detrimental to poor women. She concludes by stating that "the welfare recipients are victims of the educational and economic system and that the people struggling for food, shelter and decent jobs are not the biggest burden to the taxpayer."

292. Nieto-Gómez, Anna, "What Is the Talmadge Amendment?," *Regeneración,* Vol. II, No. 3, 1973, 14-15.

The provisions of the Talmadge Amendment are presented and criticized by the author as being unconstitutional. According to the author, the amendment would not work, because it does not address itself to aiding the welfare recipient but merely ignores her and her children without provision for recourse. The author also discusses groups opposed to the amendment and the actions they have undertaken.

Youth Related

293. Castro, Mike, "Tragedy Stalks Family: Barrio Murder Leaves Gangs Tense, Witness Terrified," *Regeneración,* Vol. II, No. 4, 1974, 44.

This news clipping is a reprint from the Los Angeles Times, October 19, 1973. It reports that tension between youth gangs increased in East Los Angeles as a result of the stabbing of a sixteen-year-old girl. The article relates how gang-related problems have been in existance for a countless number of years in the barrios and how no programs have been effective with the high incidence of these problems.

294. Delgado, Sylvia, "Young Chicana Speaks Up on Problems Faced by Young Girls," *Regeneración,* Vol. 1, No. 10, 1971, 5.

Recognizing the problems and conflicts experienced by adolescent Chicanas, Ms. Delgado presents a personal perspective on issues such as beauty, men, sex, the "cherry myth," marriage and abortion.

295. Sánchez, Rosa María, "Divorce," *Caracol*, San Antonio, Texas, November 1974, 14-18.

In an interview, a young Chicana relays her experiences of marriage, motherhood and the divorce she is going through at the age of nineteen. She discusses her feelings as she progresses through the divorce including her attempts to normalize her life. The young Chicana presents a very moving description of her life.

THIRD WORLD WOMEN

296. Blitzman, Nan and Robin Green, "Inez García On Trial," *Ms.*, May 1975, 49-54, 84-88.

See annotation number 272.

297. Board, Dolores Martínez, "Carmen Rosa Maymi: Long Time Champion of Women's Rights," *La Luz*, Vol. 2, No. 3, June-July 1973, 38-40.

The author presents a profile on Ms. Carmen Rosa Maymi, the Director of the Women's Bureau, U.S. Department of Labor. Based on an interview, this article relates Ms. Maymi's early childhood, education, and finally her work experiences leading to her appointment. The article presents some of Ms. Maymi's attitudes on the condition of employment for minorities and women and some of her personal viewpoints on the outlook for the future.

298. Defoureaux, Marcellin, "Domestic Life, Women and the Home" (Chapter Eight), *Daily Life in Spain in the Golden Age*, New York: Praeger Publications, 1970, 145-162.

See annotation number 115.

299. de Nemes, Graciela Palau, "Machismo," *Américas*, Vol. 26, No. 4, April 1974, 2-7.

See annotation number 230.

300. de Tejeira, Otilia Arosemena, "The Women in Latin America: Past, Present, Future," *Américas*, Vol. 26, No. 4, April 1974, 54-516.

See annotation number 117.

301. Gee, Emma, "Issei: The First Women," *Civil Rights Digest*, Vol. 6, No. 3, Spring 1974, 48-53.

The author relates how many Japanese immigrants brought their wives to the United States so that by 1920 approximately twenty percent of the Japanese immigrants were females. The author continues by discussing how single male Japanese secured brides by returning home or through "picture-brides," a practice scoffed by Americans. Ms. Gee discusses the "Issei" (first generation) women and their trials and tribulations in adjusting to Western culture. She relates experiences ranging from having to adopt Western style clothing, to having to confront raising a family alone. The author concludes that these "quiet Americans" were truly remarkable women of strength and courage.

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302. Hare, Nathan and Julia, "Black Women 1970," *Transaction*, Vol. 8, No. 1/2, November-December, 1970, 65-68, 90.

The authors discuss the special problems confronting Black women in American society today. The authors also discuss how Black women relate to men, Black and White, as well as to other women and the women's movement. Comparing the ideas and goals of liberation set forth by the Black Movement in the article with those of the Chicano Movement should prove of value to those interested in the liberation struggle of people.

303. Jung, Betty, "Chinese Immigrants," *Civil Rights Digest*, Vol. 6, No. 3, Spring 1974, 46-47.

The author relates how most Chinese intended to return to their homeland (sojourners) so that very few women made the initial trip. Due to the Federal Exclusion Act of 1882, countless Chinese laborers were unable to return to China for wives and families as planned, therefore many traditions of the Chinese family were disrupted. After repeal of the Exclusion Act in 1943 and other similar laws, the male-female imbalance seems to have diminished somewhat and the author concludes that the former imbalance continues to improve.

304. Kaplan, Temma, "Spanish Anarchism and Women's Liberation," *Journal of Contemporary History*, Vol. 6, No. 2, 1971, 101-110.

See annotation number 123.

305. King, Lourdes Miranda, "Puertorriqueñas in the United States," *Civil Rights Digest*, Vol. 6, No. 3, Spring 1974, 20-28.

The author presents a detailed account of the plight of Puerto Rican women. Ms. King provides general demographic data in relation to Puertorriqueños and some data concerning the employment and educational status of women. Such issues as birth control and the women's movement as they relate to Puerto Rican women are discussed.

306. La Rue, Linda J. M., "Black Liberation and Women's Lib," *Transaction*, Vol. 8, No. 1/2, November/December 1970, 59-64.

The author analyzes the manner in which the Black Movement, which she insists involves men *and* women, has been affected by the Anglo Women's Liberation Movement as well as the Anglo-Saxon culture. She poses many provocative questions about revolutionary movements, focusing on the role of Black women who are caught between, and used by, the Black and the Women's Movements. The essay builds a strong case for Black women *not* to follow in the footsteps of White women in the struggle for liberation, since according to the author, the oppression White women have undergone cannot be compared to the unrelenting suffering of the Black woman. Ms. La Rue discusses the concept of "role integration" between Black women and Black men as the most important strategy of survival in White American society.

307. "Letter from a Brazilian Woman," *Women in Struggle, NACLA's Report*, New York, Vol. VI, No. 10, December 1972, 27-28, 31.

Adamaris de Oliveira Lucena is a Brazilian political prisoner who was liberated through kidnapping of the Japanese Counsel in 1970. In her letter to the Mexican magazine, *Siempre*, she tells of her political convictions and her struggle in Brazil. She accuses the Brazilian dictatorship of committing atrocities against the people and briefly analyzes Brazil's role in Latin America.

308. Maymi, Carmen, "Fighting to Open the Doors to Opportunity," *Agenda*, Spring 1974, 8-10.

Carmen Maymi, who is the current director of the Women's Bureau, Department of Labor, cites language barriers and discrimination because of sex and background as deterrent factors that prevent "Spanish origin women" from entering the business world. Ms. Maymi states that even though statistics show an improvement in educational attainment of women, they are not being educated in the realm of executive or managerial work. While viewing legislative as a necessary component towards the full participation of "Spanish origin women" into the business world, Ms. Maymi proposes the negative attitudes and myths concerning women in business can best be expelled through the collective efforts of women themselves.

309. Oliver, Denis, "Revolution within the Revolution," *Palante: Young Lord's Party*, Michael Abramson and Young Lord's Party, McGraw-Hill Book Company, 1971, 45-58.

See annotation number 238.

310. "Project on the Status and Education of Minority Women and Higher Education Reports 1-3," Association of American Colleges, Washington, D.C., March 1975.

See annotation number 76.

311. Rickman, Geraldine, "A Natural Alliance: The New Role for Black Women," *Civil Rights Digest*, Vol. 6, No. 3, Spring 1974, 57-65.

The author defends the need for a new role for Black women, that of serving as a catalyst between the women's movement and the Black Movement. Ms. Rickman utilizes Census data and social anlaysis to expose some of the myths and misinterpretations surrounding the nature of Black women. This article can be utilized to compare the problems of Black feminism with those of Chicana feminism.

312. Rowbotham, Sheila, "Colony Within the Colony" (Chapter 8), *Women, Resistance and Revolution*, London: Allen Lane, 1972, 201-146.

This chapter deals with the colonization of Vietnam, Cuba, Algeria, specifically with female oppression, and the resistance efforts of women. Specific examples of liberation

fronts and struggles of each country are cited and described, e.g., Union of Women for the Liberation of South Vietnam and the Federation of Cuban Women. The author concludes that distinctions between class, colonial and sexual oppression must be thoroughly understood before Marxist and feminist ideology can merge.

313. Serrano, Nina, "The Second Congress of Cuban Women," *Tin-Tan*, Vol. 1, No. 1, 1975, 2-5.

This article discusses the events of the Second Congress of Cuban Women held in Havana in 1974. The author includes information concerning the national impact of the Congress and the differences between the Cuban women's movement and the North American women's movement. Ms. Serrano includes discussion of some of the women involved and excerpts from Fidel Castro's speech during the Congress.

314. Stevens, Evelyn P., "Machismo and Marianismo," *Transaction*, Vol. 10, No. 6, September/October 1973, 56-63.

See annotation number 242.

315. *The Latin American Woman: Image and Reality, Revista/Review Interamericana*, Vol. IV, No. 2, Summer 1974.

This Special Edition devoted to *la mujer* contains articles which focus on the "Hispanic Caribbean female as dealt with through literary media." In an attempt to fill the information void concerning women from this geographic area, several academicians have written articles about women in Brazil, Cuba, Mexico, Colombia, and Puerto Rico. Included in this issue are:

"Hispanic American Women as Portrayed in the Historical Literature: Types or Archetypes?," Louisa S. Hoberman, See annotation number 122.

"Avellaneda, Nineteenth Century Feminist," B. K. Miller, See annotation number 131.

"Modernization of Female Status in Mexico: The Images of Women's Magazines," Colin M. MacLachlan, See annotation number 283.

316. Witt, Shirley Hill, "Native Women Today: Sexism and the Indian Woman," *Civil Rights Digest*, Vol. 6, No. 3, Spring 1974, 29-25.

The author focuses on the "facelessness" which still depicts the Native-American women. The introduction provides insight into the stereotypes usually attributed to Indian women and presents a historical/contemporary briefing on the status of *la mujer India*, i.e., roles of women in pre-Columbian times and demographic data describing the present-day status of women. Institutions such as education, employment, and health as experienced

by the Native-American women are briefly discussed. The author calls on women and different oppressed peoples to unite on issues and problems which confrom them all.

317. "Women in Revolutinary Cuba," *La Razón Mestiza II,* Special Edition, Stanford, California, Summer 1975.

This articles describes the role of women in Cuba and the advances they have made since the Revolution. Also discussed is the Second National Congress of the Federation of Cuban Women and the impact of this event. The best summary of this article can be made with the words of a refrain from a Cuban song, "Women's greatest conquest is seeing herself in struggle, her incorporation in society, her voice is now heard."

318. "Women in Revolutionary Cuba," *Women in Struggle, NACLA's Report,* New York, Vol. VI, No. 10, December 1972, 21-25.

This article presents an interview with Vilma Espin, who is the founder and present director of the *Federaciòn de Mujeres Cubanas* (FMC). Espín briefly analyzes the feminist movement, emphasizing its place and role in Latin America, also explaining the work of the FMC for the improvement of Cuban women.

319. *Women in Struggle, NACLA's Latin American and Empire Report,* New York, Vol. VI, No. 10, December 1972.

This issue was developed "to provide information about the role of women in the struggle for liberation in Latin America and to provide a theoretical framework within which to see women's liberation as part of the global anti-imperialist struggle." Included in this issue are:

"Women in Revolutionary Cuba," see annotation number 318.

"Letter from a Brazilian Woman," see annotation number 307.

320. Yoshioka, Robert B., "Stereotyping Asian Women," *Civil Rights Digest,* Vol. 6, No. 3, Spring 1974, 45.

A very brief and general description of stereotypic images held of Asian women is presented. The author states that negative images center mostly around sexual and racial criteria. He describes how the status of Asian women specifically in graduate and professional education has been hampered by sexist and racist attitudes of Americans. He concludes with a plea to re-examine traditional stereotypes concerning Asian women.

APPENDIX

REFERENCE LIST FOR LOCATING SOURCES

In order to facilitate the acquisition of the materials cited in the *Bibliography*, the following is a list of addresses for the publications indicated below. The publications are in order as they appear in the *Bibliography* but each source is listed only once even though several of the articles may be found in the same source. Those publications which can be easily located in most libraries are not included. If additional information was available it is included as a special notation. Unfortunately, some of the publications are no longer in print; however, some libraries may be able to arrange inter-library searches or loans.*

Publications	Addresses or Special Notations**
Bibliografía de la Chicana	Marcella Córdova 1153 S. Eaton Street Lakewood, California 80226 **This publication was requested at the address indicated above but no response was received.
Chicana Service Action Center News	CSAC, Inc. 4811 Telegraph Road Los Angeles, California 90022
El Grito	Editorial Justa Publications P.O. Box 9128 Berkeley, California 94709 or

*Editor's Note: The Chicana Research and Learning Center is unable to provide the sources cited in the *Bibliography*. However, if the request involves assistance on a major project, please send a $5.00 search fee with each request. (This search fee does not include reproducing or postage costs.)

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	Tonatiuh International 2150 Shatteck Avenue Berkeley, California 94704 **Quinto Sol Publications has been reorganized into two corporations and more information can be obtained by writing to the addresses above.
Encuentro Femenil	P.O. Box 735 San Fernando, California 91241 **Vols. I, No. 1 and 2 are no longer in print; however, the editors have indicated that work is under way on a new issue.
Imágenes de la Chicana	Chicano Press at Stanford c/o Chicano Fellows Program Stanford University 590 R. Old Union Stanford, California 94305
El Grito Del Norte	This publication is no longer in print.
La Chicana Piensa	Distributed through: Cultural Distribution Center 1514 Buena Vista Street P.O. Box 7492 San Antonio, Texas 78201
La Mujer Chicana	Crystal City Independent School District 805 Crockett Street Crystal City, Texas 78839
La Mujer: Destrucción de Mitos, Formación y Práctica Del Pensamiento Libre	**This publication is no longer in print.
La Mujer–En Pie de Lucha: Y la Hora ea Ya!	Dorinda Moreno Concilio Mujeres 725 Rhode Island San Francisco, California 94107 **While this publication is no longer in print, the editor has issues available on loan to educators only.

La Razón Mestiza Newsletter *La Razón Mestiza II*	Concilio Mujeres 725 Rhode Island San Francisco, California 94107
New Directions in Education: Estudios Femeniles de La Chicana	Montal Educational Associates 601 Brand Blvd., Suite 110 San Fernando, California 91304
Regeneración	P.O. Box 5424 Los Angeles, California 90054 **Vol. I, No. 10 and Vol. II, No. 3 are no longer in print; however, Vol. II, No. 4 is available at the following address: Monterey Book Store 2330 S. Atlantic Monterey Park, California 91754
Tejidos	Box 7383 Austin, Texas 78712 **Copies of this issue are still available and another Chicana issue is forthcoming.
Magazín	**This publication is no longer in print.
Event	4225 Fifth Street Minneapolis, Minnesota 55414
La Luz	360 S. Monroe, Suite 320 Denver, Colorado 80209
El Despertador	c/o Mexican American Youth Organization Student Union Building The University of Texas Austin, Texas 78712
Chicano Studies Newsletter	University of California 3408 Owinelle Hall Berkeley, California 94720
Common Ground	Council of Christians 41 Codagar Gardens London, England 8W32TD **This is the only address which was located but it has not been verified.

La Gente de Aztlán	ASUCLA Communications Board 308 Westwood Plaza Los Angeles, California 90024
Ideal	45-857 Sage Street Indio, California 92201
Civil Rights Digest	U.S. Commission on Civil Rights Washington, D.C. 20425
	**The last time a check was made, the woman's issue was still available.
The Militant	Pathfinder Press 410 West Street New York, New York 10017
The Moon-God Traveling	**While this publication is no longer in print, file copies may have been kept at the following address: Chicano Studies Department University of California San Francisco, California 94110
Mano A Mano	Chicano Training Center 3520 Montrose, Suite 216 Houston, Texas 77006
Aztlán: Chicano Journal of the Social Sciences and the Arts	Aztlán Publications 405 Hilgard Avenue Los Angeles, California 90024
Inside the Beast	**This publication is no longer in print.
Social Science Quarterly	Charles L. Bonjean, Ed. South Western Social Science Association University of Texas Austin, Texas 78712
Project on the Status and Education of Women, Minority Women and Higher Education	Association of American Colleges 1818 R. Street, N.W. Washington, D.C., 20009

Public Hearings in Regards to the Status of Women	Commission Office 1025 P. Street, Room 340 Sacramento, California 95814
Daily Lobo	University of New Mexico Chicano Studies Center 1815 Roma, N.E. Albuquerque, New Mexico 87106
Perspectivas en Chicano Studies-Proceedings of the Third Annual Meeting of the National Association of Chicano Social Science, 1975	NACSS, Chairperson c/o Chicano Studies Center 405 Hilgard Avenue Los Angeles, California 90024
Agenda	1025 15th Street, N.W. Washington, D.C. 20005
La Causa Chicana	Family Service Association of America 44 East 23rd Street New York, New York 10010
La Verdad	821 W. Zavala Crystal City, Texas 78839
Pensamiento Político	Cultura y Ciencia Política, A. C. Patricio Sanz, 751 México, 12, D. F.
Revista/Review Interamericana	University Press Inter-American University P.O. Box 1293 Hato Rey, Puerto Rico 00919
Magazine de Policia	**An address was not located for this publication.
A La Mujer	Prensa Sembradora P.O. Box 12262 Oakland, California 94604
A Noose for Chipita	Texas News Syndicated Press P.O. Box 1414 Corpus Christi, Texas 78403
Chicano Times	P.O. Box 7518 San Antonio, Texas 78207

Affirmative Action Plan	SER, National Office 9841 Airport Blvd., Suite 1020 Los Angeles, California 90045
LULAC News	3033 N. Central Avenue, Suite 402 Phoenix, Arizona 85012
La Raza	**An address was not located for this publication.
And Her Children Lived	Toltecas en Aztlán Publications Centro Cultural de la Raza P. O. Box 8096 San Diego, California 92102
Response	475 Riverside Drive New York, New York 10027
Hispania	AATSP Holy Cross College Worcester, Massachusetts 01610 **This is the Journal of the American Association of Teachers of Spanish and Portuguese.
The Mod Way	Urban Research Group 306 W. 16 Austin, Texas 78701
Traditional Family Ideology in Relation to Locus of Control	R & E Research Associates 4843 Mission Street San Francisco, California 94112
Caracol	1151 Culebra San Antonio, Texas 78201
Women in Struggle, NACLA's Report	NACLA Box 57 Cathedral Station New York, New York 10025 or Box 226 Berkeley, California 94701
Tin Tan	P.O. Box 1959 San Francisco, California 94101